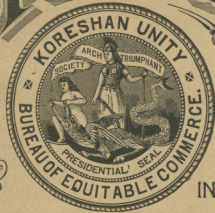


# THE PLOWSHARE AND PRUNING G HOOK

INDICATOR OF COMMERCIAL EQUATION.



Vol. 1. No. 23.

San Francisco, Cal., November 7, 1891.

Price, Five Cents.

NOTICE—THE PLOWSHARE AND PRUNING HOOK is published every Saturday at Nos. 212 & 214 Front Street by the BUREAU OF EQUITABLE COMMERCE. Subscription rates—payable in advance, \$1.00, per year; six months, 50 cents; three months, 25 cents. Sample copy free. Discount to clubs. Remit subscriptions by money order, bank draft or express order made payable to THE PLOWSHARE AND PRUNING HOOK.

ENTERED AT THE SAN FRANCISCO POST-OFFICE AS SECOND CLASS MATTER

FOUNDED BY KORESH.

C. J. MACLAUGHLIN, - - - - - EDITOR.

*"Thrice is he envied, that hath his quarrel just;  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted."*

## TABLE OF CONTENTS.

EDITORIAL:—Equitable Distribution—The Unerring Indications of the Times—How Can the Masses of the People be Saved from the Coming Woe?—The Co-operative Stores now in Operation are but Segregated Enterprises—Morals and Bread and Butter are Inseparable—Great Distributing Centres Soon to be Established by Koreschianity—Woman's Rights—Spencer's Fallacious Reasoning Demonstrated by his Recent Views Regarding Woman—If Spencer knew the Inevitable Destiny of Woman he would shrink from taking the Retrogressive Position Regarding her that he has now Assumed.

CONTRIBUTED:—The Single Tax, its Inequality and Injustice—Interest and Rent for Land are both Stolen from Labor—An Article from the Chicago Express—Single Tax Advocates Contend that Rent is not a Part of Cost—What Sir Archibald Allison Says—The Zeal and Apparent Honesty of Many Single Tax Leaders Deserving of Respect—The Lesson of the Maverick Bank Failure—The Press Supports the False Financial System which has made the Maverick Bank Failure Possible—The Very Government Depends Upon the National Bank Power—The People are Awakening—The Significant Figures in Connection with the Failure—The National Bank System not a Flourishing Success for the People.

MISCELLANY:—A Remarkable Interview—Going to the Cities.

VERSE:—"The Voice"—"Oh! Who Will Rock the Cradle?"

WOMAN'S WORLD:—Herbert Spencer's New Views Respecting Woman—"Same Old Candidate"—Mrs. Livermore and Intemperance—H. Augusta Howard or Woman Suffrage.

INDUSTRIAL NOTES:—The Weal and Woe of the Toilers.

GOO AND MAGOO:—Weekly Record of the Culminating Struggle between the Two Great Wings of Competism.

THE LIQUOR SCOURGE:—Facts and Figures Concerning the Arch-Fiend that is Desolating the Land.

DIVERSIONS:—Current Chaff of the Humorists, and Other Things.

## EQUITABLE DISTRIBUTION.

The hoarding of the products of the soil and muscle in warehouses while the millions are without food and clothing; the amassing great fortunes by a few when the majority of toilers cannot earn a dollar a day; the levying of unjust and exorbitant taxes on the people for the necessities of life and the enormous rents charged for dwellings, offices and stores; all these things, the product of competition and human selfishness must cease. Injustice in commercial life has run its full course. It is now on its last lap. The Baring Brothers failure and the recent Maverick bank failure in Boston, with liabilities of over \$11,000,000, to say nothing of the increasing starvation and misery, clearly indicate that fact. There must come a change and that quickly. And there is little time to discuss the matter either. Rent, interest, taxes and profits as commercial fallacies have been discussed for many years. Logical minds readily admit the glaring dishonesty of existing methods and the desperate condition of the masses is a living evidence of it. The hour for discussion upon economic questions has gone by. We are on the eve of a great social catastrophe. How can the masses of the people be saved from the coming woe? They cannot all be saved by any means, but how are the best part of them to be snatched from barbarism and death? Many millions must go down in the throes of a bloody social war but the majority, preferring peace to war, will find a method by which civilization will be able to hold over and be recreated. We can see no remedial efficiency in existing legislative methods. Pollution has decayed every institution of modern life. There is neither excellence nor virtue to be found in any of man's ill-devised plans. The essence of everything has been dissipated and the world stands aguish as the appalling situation which is pressing itself upon humanity culminates. Ten years ago few men believed that a social revolution was possible. Today few believe that such an occurrence is impossible, while the thinking ones are certain that a few years will so change the social aspect of America and Europe that, compared with their present condition, they will scarcely be recognizable.

With a great impending crisis, a fearful financial crash and pestilence as certain futurities, modern reformatory methods, to say nothing of existing governmental systems, have nothing whatever to offer to save the race. Co-operative stores are in active operation in England and are successfully conducted, but, at best, they are but segregated enterprises that do not comprehend an extirpation of competitiveness, the existence of which has been instrumental in calling them into being. They are therefore inadequate as a great far-reaching social remedy. Nothing short of a system with a scope broad and

# THE PLOWSHARE AND PRUNING HOOK

INDICATOR OF COMMERCIAL EQUATION.



Vol. 1. No. 23.

San Francisco, Cal., November 7, 1891.

Price, Five Cents.

NOTICE—THE PLOWSHARE AND PRUNING HOOK is published every Saturday at Nos. 212 & 214 Front Street by the BUREAU OF EQUITABLE COMMERCE. Subscription rates—payable in advance, \$1.00, per year; six months, 50 cents; three months, 25 cents. Sample copy free. Discount to clubs. Remit subscriptions by money order, bank draft or express order made payable to THE PLOWSHARE AND PRUNING HOOK.

ENTERED AT THE SAN FRANCISCO POST-OFFICE AS SECOND CLASS MATTER

FOUNDED BY KORESH.

C. J. MACLAUGHLIN, EDITOR.

*"Thrice is he envied, that hath his quarrel just;  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted."*

## TABLE OF CONTENTS.

EDITORIALS:—Equitable Distribution—The Uncaring Indications of the Times—How Can the Masses of the People be Saved from the Coming Woe?—The Co-operative Stores now in Operation are but Segregated Enterprises—Morals and Bread and Butter are Inseparable—Great Distributing Centres Soon to be Established by Koreshianity—Woman's Rights—Spencer's Fallacious Reasoning Demonstrated by his Recent Views Regarding Woman—If Spencer knew the Inevitable Destiny of Woman he would shrink from taking the Retrogressive Position Regarding her that he has now Assumed.

CONTRIBUTED:—The Single Tax, its Inequality and Injustice—Interest and Rent for Land are both Stolen from Labor—An Article from the Chicago Express—Single Tax Advocates Contend that Rent is not a Part of Cost—What Sir Archibald Allison Says—The Zeal and Apparent Honesty of Many Single Tax Leaders Deserving of Respect—The Lesson of the Maverick Bank Failure—The Press Supports the False Financial System which has made the Maverick Bank Failure Possible—The Very Government Depends Upon the National Bank Power—The People are Awakening—The Significant Figures in Connection with the Failure—The National Bank System not a Blooming Success for the People.

MISCELLANY:—A Remarkable Interview—Going to the Cities.

VERSE:—"The Voice"—"Oh! Who Will Rock the Cradle?"

WOMAN'S WORLD:—Herbert Spencer's New Views Respecting Woman—"Same Old Candidate"—Mrs. Livermore and Intemperance—H. Augusta Howard or Woman Suffrage.

INDUSTRIAL NOTES:—The Weal and Woe of the Tillers.

GOO AND MAGOO:—Weekly Record of the Culminating Struggle between the Two Great Wings of Competism.

THE LIQUOR SCOURGE:—Facts and Figures Concerning the Arch-Fiend that is Desolating the Land.

DIVERSIONS:—Current Chaff of the Humorists, and Other Things.

## EQUITABLE DISTRIBUTION.

The hoarding of the products of the soil and muscle in warehouses while the millions are without food and clothing; the amassing great fortunes by a few when the majority of toilers cannot earn a dollar a day; the levying of unjust and exorbitant taxes on the people for the necessities of life and the enormous rents charged for dwellings, offices and stores; all these things, the product of competition and human selfishness must cease. Injustice in commercial life has run its full course. It is now on its last lap. The Baring Brothers failure and the recent Maverick bank failure in Boston, with liabilities of over \$11,000,000, to say nothing of the increasing starvation and misery, clearly indicate that fact. There must come a change and that quickly. And there is little time to discuss the matter either. Rent, interest, taxes and profits as commercial fallacies have been discussed for many years. Logical minds readily admit the glaring dishonesty of existing methods and the desperate condition of the masses is a living evidence of it. The hour for discussion upon economic questions has gone by. We are on the eve of a great social catastrophe. How can the masses of the people be saved from the coming woe? They cannot all be saved by any means, but how are the best part of them to be snatched from barbarism and death? Many millions must go down in the throes of a bloody social war but the majority, preferring peace to war, will find a method by which civilization will be able to hold over and be recreated. We can see no remedial efficiency in existing legislative methods. Pollution has decayed every institution of modern life. There is neither excellence nor virtue to be found in any of man's ill-devised plans. The essence of everything has been dissipated and the world stands agast as the appalling situation which is pressing itself upon humanity culminates. Ten years ago few men believed that a social revolution was possible. Today few believe that such an occurrence is impossible, while the thinking ones are certain that a few years will so change the social aspect of America and Europe that, compared with their present condition, they will scarcely be recognizable.

With a great impending crisis, a fearful financial crash and pessancy as certain futurities, modern reformatory methods, to say nothing of existing governmental systems, have nothing whatever to offer to save the race. Co-operative stores are in active operation in England and are successfully conducted, but, at best, they are but segregated enterprises that do not comprehend an extirpation of competitism, the existence of which has been instrumental in calling them into being. They are therefore inadequate as a great far-reaching social remedy. Nothing short of a system with a scope broad and



deep enough to wipe out modern commercial methods will serve as a true remedy. It must be a gigantic enterprise conceived by a master mind and directed by a great moral principle in order that it may prove effectual. Morals and bread and butter are inseparable, for when a people lose the first they always lose the latter two, hence the reason for the helpless condition of mankind to-day—humanity has lost its morality. It remains for a great religious leader, outside of the established Church to bring order and harmony through a great co-operative system. And this will be done by one whom the people-at-large will soon recognize as their deliverer, their Moses.

Koreshanity proposes, in the near future, to establish a great distributing centre in Chicago, or near that point, where all kinds of merchandise will be handled by direct communication with the producer and sub-distributing centers will be established in every city such as is now in operation in this city on a limited basis, which will be known as Bureaus of Equitable Commerce, under the supervision of the Associated Bureau of Equitable Commerce, whose system of checks to be used in the purchase of all merchandise at wholesale prices will render U. S. currency a "black number", because of the superior purchasing power of the checks. Equity in commerce will thus be established and the millions furnished employment and food despite the Shylocks who have robbed and starved them. From this time forth we will elaborate the Koreshan system of commercial equation in these columns, every week taking up every phase of the subject, proving conclusively to the people that Koreshanity can and will effect social order and happiness and lose no time in accomplishing that result either.

### Woman's Rights.

We trust the thinking world and women in particular, will become alive to the fallacies of agnosticism by the position lately taken by Herbert Spencer regarding the rights of a sex which for thousands of years has been oppressed and debased by the strong arm, tyranny and passions of men. If Spencer's scientific fallacies were not sufficient to indicate that he is not a sound thinker the step he has now taken regarding woman should be sufficient. Minds that reason fallaciously in one direction will reason in a like manner in another also. If the reasoning faculties in a given personality operate correctly in one direction they will operate correctly in all directions because, by the attainment of the truth in one line by reason, they have demonstrated that they hold the key that will finally lead to truth in all lines. Hence for a man, calling himself a scholar and thinker, to take such ground upon the woman question as Spencer has taken in an age when the cause of woman is pushing rapidly to a point of triumph should be a hint sufficient to cause the followers of his evolution theories who believe, as well, in the triumph of woman's cause, to look closely to this Spencerian philosophy which teaches that something evolved from nothing. Spencer's evolution theories, like his views regarding woman, are going backward instead of forward. The one set of views are about as sound, without applying the opposite logic of involution, of which Spencer knows nothing, as are the other set—those regarding woman. It is not, however, our purpose here to go into a scientific discussion but rather to expose the weakness of modern philosophy. Philosophy has a broad domain, and a mind capable of grasping a principle in one sphere of thought can grasp equally well a principle in another. If it fails in the one, in the philosophical realm, it must fail in another.

If Spencer knew the inevitable destiny of woman—which he does not—he would shrink from taking the retrogressive position regarding her that he has now assumed. Spencer is caught in the trap of his own fallacious reasoning which compels him to stand as he does now toward a sex whose suffering and mortifications due to slavery, pen has never told. Modern philosophy can see no culmination ahead for existing conditions any more than it has been able to discern a starting or creative point, therefore it concludes that woman is getting along al-

together too fast. Fallacy now prompts it to beat a retreat when the summit is almost attained. Spencer's views will have as much affect in changing the course of destiny regarding woman as the barking of a dog the course of the moon. Woman has evolved from within herself that mental strength and self dependence that will force man's recognition and compel him to acknowledge her equality with him in all the relations of life. There is a heaped up potency in the feminine mind, the product of ages of growth that is more powerful to-day—though, as yet, hidden—than the boasted strong arm and mentality of men. All of Spencer's objections to the placing of woman on a par with man socially and civilly are based upon the fact that she has not evinced those qualities, which would warrant her being raised to such an equality. Herein the English evolutionist betrays that same ignorance of fundamentals respecting woman that other objectors to a concession of her rights evince.

Woman, today, possesses more intuition and inherent shrewdness than man has evinced for many thousand years, but why does she not more clearly show it? Because she has never had the opportunity. With legislative power, public sentiment and tradition against her she is today like a caged lioness waiting her time which when reached, she will seize and bound forward, assert, and be granted her freedom. But for the quiet, wise, unobtrusive hand of woman many a man who has gone to the grave with fame and honor would never have been heard of. To whom, then, in such instances is honor due? Woman is like the gem that Gray wrote about which was born to blush unseen, but the effulgent light of truth will yet reveal her possibilities and make of her the Queen of the Golden Age, which is just dawning, the true dispenser of justice, of which the world, today knows nothing and has not known for ages. Under such a long period of oppression is it any wonder that woman has not blossomed forth the resplendent plant that God intends she shall be? Could she under the circumstances be other than what she is? Were it possible for woman to retreat from the ground she has already won as Herbert Spencer would have her do what would become of man whose tool woman now is? Men view with alarm mingled with respect the onward march of a sex prostituted to masculine passions.

If women, by the granting of their just rights in matters of business, for example—giving them the same pay as men for the same amount of work—were lifted to the same civil plane as men, how long, think you, would women be the slaves of men? How many women marry because of their dependency as a result of a denial of their rights and how many sell their honor for the same reason? Let women be once placed on an equality with men in their performance of use alone, and the sex question, the degradation of women and the loose morality of the times will be matters of the past. Lash a slave and keep him in chains and then upbraid him for his lack of power. This is about all the opponents to woman's rights have done. Culminating truth in its majestic sweep to victory will soon bear aspiring womanhood with her grievances and her chains to the summit of glory here in earth where freed from the curse of sin, unshackled from the blight of sexual thralldom she will stand forth the consummate flower of a regenerated race.

### The Single Tax, its Inequality and Injustice.

O. F. L'Amoureux Ph. D.

INTEREST AND RENT FOR LAND ARE BOTH STOLEN FROM LABOR. BOTH MUST BE DESTROYED BEFORE JUSTICE CAN PREVAIL. Henry George himself, who, in his latest production, "The Condition of Labor; An Open Letter to Pope Leo XIII," sees no wrong in interest, freely admits that the appropriation of ground rent by the state, by the Single Tax, would benefit the takers of interest by increasing the amount that would fall to their share in the distribution of the proceeds of labor. If then, as I have shown, interest is in reality wrong, and to be condemned on the same ground that rent is,—that is, that the men who receive it have never earned a penny of it; any economic change that will increase the part that the usurer now receives in the distribution of the proceeds of labor, will to the same extent increase the injustice of present distribu-

deep enough to wipe out modern commercial methods will serve as a true remedy. It must be a gigantic enterprise conceived by a master mind and directed by a great moral principle in order that it may prove effectual. Morals and bread and butter are inseparable, for when a people lose the first they always lose the latter too, hence the reason for the helpless condition of mankind to-day—humanity has lost its morality. It remains for a great religious leader, outside of the established Church to bring order and harmony through a great co-operative system. And this will be done by one whom the people-at-large will soon recognize as their deliverer, their Moses.

Koreshanity proposes, in the near future, to establish a great distributing centre in Chicago, or near that point, where all kinds of merchandise will be handled by direct communication with the producer and sub-distributing centers will be established in every city such as is now in operation in this city on a limited basis, which will be known as Bureaus of Equitable Commerce, under the supervision of the Associated Bureau of Equitable Commerce, whose system of checks to be used in the purchase of all merchandise at wholesale prices will render U. S. currency a "back number", because of the superior purchasing power of the checks. Equity in commerce will thus be established and the millions furnished employment and food despite the Shylocks who have robbed and starved them. From this time forth we will elaborate the Koreshan system of commercial equation in these columns, every week taking up every phase of the subject, proving conclusively to the people that Koreshanity can and will effect social order and happiness and lose no time in accomplishing that result either.

### Woman's Rights.

We trust the thinking world and women in particular, will become alive to the fallacies of agnosticism by the position lately taken by Herbert Spencer regarding the rights of a sex which for thousands of years has been oppressed and debased by the strong arm, tyranny and passions of men. If Spencer's scientific fallacies were not sufficient to indicate that he is not a sound thinker the step he has now taken regarding woman should be sufficient. Minds that reason fallaciously in one direction will reason in a like manner in another also. If the reasoning faculties in a given personality operate correctly in one direction they will operate correctly in all directions because, by the attainment of the truth in one line by reason, they have demonstrated that they hold the key that will finally lead to truth in all lines. Hence for a man, calling himself a scholar and thinker, to take such ground upon the woman question as Spencer has taken in an age when the cause of woman is pushing rapidly to a point of triumph should be a hint sufficient to cause the followers of his evolution theories who believe, as well, in the triumph of woman's cause, to look closely to this Spencerian philosophy which teaches that something evolved from nothing. Spencer's evolution theories, like his views regarding woman, are going backward instead of forward. The one set of views are about as sound, without applying the opposite logic of involution, of which Spencer knows nothing, as are the other set—those regarding woman. It is not, however, our purpose here to go into a scientific discussion but rather to expose the weakness of modern philosophy. Philosophy has a broad domain, and a mind capable of grasping a principle in one sphere of thought can grasp equally well a principle in another. If it fails in the one, in the philosophical realm, it must fail in another.

If Spencer knew the inevitable destiny of woman—which he does not—he would shrink from taking the retrogressive position regarding her that he has now assumed. Spencer is caught in the trap of his own fallacious reasoning which compels him to stand as he does now toward a sex whose suffering and mortifications due to slavery, pen has never told. Modern philosophy can see no culmination ahead for existing conditions any more than it has been able to discern a starting or creative point, therefore it concludes that woman is getting along al-

together too fast. Fallacy now prompts it to beat a retreat when the summit is almost attained. Spencer's views will have as much affect in changing the course of destiny regarding woman as the barking of a dog the course of the moon. Woman has evolved from within herself that mental strength and self dependence that will force man's recognition and compel him to acknowledge her equality with him in all the relations of life. There is a heaped up potency in the feminine mind, the product of ages of growth that is more powerful to-day—though, as yet, hidden—than the boasted strong arm and mentality of men. All of Spencer's objections to the placing of woman on a par with man socially and civilly are based upon the fact that she has not evinced those qualities, which would warrant her being raised to such an equality. Herein the English evolutionist betrays that same ignorance of fundamentals respecting woman that other objectors to a concession of her rights evince.

Woman, today, possesses more intuition and inherent shrewdness than man has evinced for many thousand years, but why does she not more clearly show it? Because she has never had the opportunity. With legislative power, public sentiment and tradition against her she is today like a caged lioness waiting her time which when reached, she will seize and bound forward, assert, and be granted her freedom. But for the quiet, wise, unobtrusive hand of woman many a man who has gone to the grave with fame and honor would never have been heard of. To whom, then, in such instances is honor due? Woman is like the gem that Gray wrote about which was born to blush unseen, but the effulgent light of truth will yet reveal her possibilities and make of her the Queen of the Golden Age, which is just dawning, the true dispenser of justice, of which the world, today knows nothing and has not known for ages. Under such a long period of oppression is it any wonder that woman has not blossomed forth the resplendent plant that God intends she shall be? Could she under the circumstances be other than what she is? Were it possible for woman to retreat from the ground she has already won as Herbert Spencer would have her do what would become of man whose tool woman now is? Men view with alarm mingled with respect the onward march of a sex prostituted to masculine passions.

If women, by the granting of their just rights in matters of business, for example—giving them the same pay as men for the same amount of work—were lifted to the same civil plane as men, how long, think you, would women be the slaves of men? How many women marry because of their dependency as a result of a denial of their rights and how many sell their honor for the same reason? Let women be once placed on an equality with men in their performance of use alone, and the sex question, the degradation of women and the loose morality of the times will be matters of the past. Lash a slave and keep him in chains and then upbraid him for his lack of power. This is about all the opponents to woman's rights have done. Culminating truth in its majestic sweep to victory will soon bear aspiring womanhood with her grievances and her chains to the summit of glory here in earth where freed from the curse of sin, unshackled from the blight of sexual thralldom she will stand forth the consummate flower of a regenerated race.

### The Single Tax, its Inequality and Injustice.

*O. F. L'Amoureux Ph. D.*

INTEREST AND RENT FOR LAND ARE BOTH STOLEN FROM LABOR. BOTH MUST BE DESTROYED BEFORE JUSTICE CAN PREVAIL. Henry George himself, who, in his latest production, "The Condition of Labor; An Open Letter to Pope Leo XIII," sees no wrong in interest, freely admits that the appropriation of ground rent by the state, by the Single Tax, would benefit the takers of interest by increasing the amount that would fall to their share in the distribution of the proceeds of labor. If then, as I have shown, interest is in reality wrong, and to be condemned on the same ground that rent is,—that is, that the men who receive it have never earned a penny of it; any economic change that will increase the part that the usurer now receives in the distribution of the proceeds of labor, will to the same extent increase the injustice of present distribu-



tion. But Mr. George himself admits that the adoption of the Single Tax would increase the usurers share in the proceeds of labor. It must then to that same extent offset the advantages of labor, (if there is any such advantage), of the states' appropriation of ground rent by the Single Tax, and to that same extent work injustice to labor.

But the amount actually taken as usury, great as that is, is far the least part of the damage done to labor, by the operations of usurers. Their chief ability to harm lies in the power that they have to make money plenty at one time, and induce, or force men into debt, and then, when they have their mortgages—on all the property they can so encumber, by making money scarce, render it impossible to pay the debts, and so confiscate the property of their miserable victims.

From this point I can not better pursue the argument than by quoting at length from an article of mine that was printed in the *Chicago Express*, June 8, 1889.

Let us see how it would work in case all taxes were put upon rent. A man owns city property consisting of land and buildings the annual rent of which on the George plan is \$10,000. Suppose its occupants to be lawyers, doctors, manufacturers, merchants and men of various callings. This rent is divided, justly among the various occupants. In making up the cost of his wages or value of his services, each of these occupants adds this rent paid to the government as part of the cost of his wages or services and collects it out of his customers usually with a profit added. But, how is it with the actual tiller of the soil. As a consumer, he pays his part of the aforesaid rent, and as a tiller of the soil, he pays the full rent of the soil he cultivates. Is there any way that he, like the manufacturer and the tradesman or professional man can put off any part of this double burden of taxation upon somebody else?

He is the base of the whole pyramid of production and cannot pass on any portion of this burden to those below him. He does not make the price of his own products as do other classes of laborers or producers and hence cannot add this double tax or any portion of it to them and collect it of his customers. As a consumer, being compelled to pay a share of the taxes of other men he can not in turn compel others to share his own peculiar burden. Should all taxes be put upon the land it must inevitably increase his already too heavy burden. The citizens of a purely agricultural state, as compared with a commercial one, have always been poor. So far as I know, this is the first time it has seriously been proposed to relieve the money getting classes from all public burdens and place them upon the class of the wealth producers. The distress that everywhere prevails grows out of a similar condition of things that has been produced stealthily by means of the exercise of superior sharpness and skill in business transactions and in securing favoring legislation, but it has never before been seriously proposed to cure such an evil state of affairs by legalizing the very causes that have produced it.

Not only does the tiller of the soil have no power to put off his burdens upon others, but the speculative, usury-taking, monopolistic class that, in the interests of labor, it is proposed to relieve of all taxation, easily have it in their power, by means of debt and usury and the manipulation of the people's money, which they can make plenty or scarce at pleasure, to put what price they please upon the products of the tiller of the soil and take what share they please of the avails of his labor.

With the power of money and interest as now in the hands of the banking and speculative class, let us suppose that speculative land rent is confiscated and taken by the community for the benefit of all, rich and poor alike. Let us suppose that \$80.00 per acre is the average sum that must be paid by farmers for the use of land that the average farmer needs to support his family in comfort 100 acres of land. As this amount of \$80.00 will have to be paid, not in what he produces, or can produce, but in money which non-taxpayers own and control, he is at their mercy, and as a class such have no mercy. To raise the amount of this tax may be easy one year and very hard the next. Crops may fail, or the price of transportation may be very greatly increased and the amount of money available for the class of usurers to circulate be very greatly lessened, or the foreign demand may be wholly or in part cut off. It will be directly to the interest of these untaxed monopolists and usurers to make it impossible for him to pay this rent without borrowing the people's money of them and paying them heavy tribute, and all history shows that they will certainly do it in some way or other. But we are told that if land values are destroyed the operations of usurers will be crippled. Wherever tolerated usurers have found some means of enslaving their fellows.

In Egypt, where the soil belonged to the monarch, usurers took as security the emalmed dead fathers of their helpless victims, and in Greece, at the times of Lycurgus and Solon, freemen had mortgaged and lost their liberties and those of wives and children, and as actual slaves were tolling for their inhuman masters; no more humane, however, than the speculator and usurer class who have by means well known to them, but unknown and unsuspected by the mass of their victims, caused the once independent but now greatly oppressed farmers of the state of Illinois, according to statistics compiled by the state, to produce their three principal crops, corn, oats and wheat at a loss that in the last eighteen years aggregates the vast sum of \$36,343,279; and in 1886, on all their products, amounted to \$26,000,000, while one class of monopolies, the railroads of the state, the same year pocketed \$20,000,000 clear profit.

It has been the policy of all great and prosperous states to especially encourage agriculture, which is the foundation of most other legitimate vocations, and produce the means for the sustenance of all.

It would be far better, if any state is to be free from the burden of taxation, that the class whose arduous labors must furnish the raw material which must sustain all life and all productive labor should be thus favored.

In seeking to maintain their position, Single Tax advocates insist that rent is not a part of cost. Their own language, as

taken from a recent editorial in *The Standard*, is, "It (rent) is not part of cost, because at this least productive point there is no rent; and it does not enter into price, because price is determined by cost of production." According to the same reasoning the price of raw material is not a part of cost because in some places some kinds of raw material are, or have been, produced without cost; and the exploded statement that "price is determined by cost of production", not only contradicts the current doctrine of price as the product of supply and demand, but is strangely out of joint with the times in which the price of everything, from a steam engine to a shoe peg, is fixed by some trust, or combine, with but little reference to the actual cost of its production. In his history of Modern Europe, Sir Archibald Alison tells us that every inch, so to speak, in the progress of English liberty has been wrested, step by step, from royal prerogative and aristocratic privilege, by the dogged perseverance of the common people, who naturally disposed to be content with their lot, and averse to change, have never entered upon a reform movement as long as it seemed possible to live longer as they were accustomed to. When existence seemed no longer possible under present conditions, and some abuse, real or imaginary, was being selected as the object of attack, some of their real enemies, knowing that, whatever abuse became the object of attack would certainly have to succumb, have been wont to offer their leadership and profess great friendship, but have uniformly, shielding the greater abuses by which themselves lived, directed their energies against some lesser one, and when the victory was finally achieved, the poor cheated people have found it comparatively barren of the results for which they had hoped, and that ere long they had to buckle on their armor again for another conflict.

I have a profound respect, amounting in some cases to admiration, for the zeal and energy and apparent honesty and philanthropy of many of the leaders of the Single Tax movement, but I can not help regarding it as a device of the enemies of the suffering common people to deceive and divide them, and prevent any valuable results of the great awakening of which they are now everywhere becoming the subjects. If such be the fact, it will surely fail of its object, for the time is at hand that shall certainly bring deliverance to God's captive people, and no counter movement can possibly prevail against it, or long delay its coming.

### The Lesson of the Maverick Bank Failure.

The collapse of a great National bank in Boston has startled the country. There is a lesson of deep significance in this failure. Will the people of this country learn the lesson it teaches? But how shall they learn it? All the financial journals and all the great newspapers of the country are defenders of the National Bank system under which the "Maverick National Bank" of Boston has risen to prominence, flourished and failed. They will conceal with every possible and plausible pretext the alarming lesson which the people of this nation should learn from the history of this bank. The nation is not only in the grasp of corporate power, as represented by the railroad, telegraph and bank corporations, but this great corporate power controls and inspires the great newspapers and financial journals of the country. The very government of the nation bends before this mighty power, shapes its policy to suit its demands, and often does its bidding, as the abject slave obeys the imperious master. And the newspapers applaud or remain discretely silent as the great combined corporate powers dictate.

But there is hope for the nation in its thralldom to corporate power. The people are beginning to awaken. They are becoming aroused and alarmed. Kansas awoke first and gave the alarm. At the first blow the people struck, they smote down their former idol, John J. Ingalls. His fall arrested the attention of the nation. It filled the people with joy and the politicians with consternation. North, South, East and West the news spread, glad tidings to the toil-weary masses, forebodings of disaster to the politicians of both parties. Reform newspapers began to spring up all over the land to teach the people, and now they number nearly thousand, though they are only weekly journals with limited and local circulation. There is not a daily journal among them all; but they are read by the common people in every state of the Union as devout men read their bibles. These eager readers are now wide awake students of finance and railroad management. They show a wonderful aptitude for the study and solution of great national problems. The joy of mastery leads them on to other intellectual

tion. But Mr. George himself admits that the adoption of the Single Tax would increase the users share in the proceeds of labor. It must then to that same extent offset the advantages of labor, (if there is any such advantage), of the states' appropriation of ground rent by the Single Tax, and to that same extent work injustice to labor.

But the amount actually taken as usury, great as that is, is far the least part of the damage done to labor, by the operations of usurers. Their chief ability to harm lies in the power that they have to make money plenty at one time, and induce, or force men into debt, and then, when they have their mortgages—on all the property they can so encumber, by making money scarce, render it impossible to pay the debts, and so confiscate the property of their miserable victims.

From this point I can not better pursue the argument than by quoting at length from an article of mine that was printed in the *Chicago Express*, June 8, 1889.

Let us see how it would work in case all taxes were put upon rent. A man owns city property consisting of land and buildings the annual rent of which on the George plan is \$10,000. Suppose its occupants to be lawyers, doctors, manufacturers, merchants and men of various classes. This rent is divided justly among the various occupants. In making up the cost of his house or value of his services each of these occupants adds this rent paid to the government as a part of the cost of his house or services and collects it out of his customers usually with a profit added. But, how is it with the actual tiller of the soil. As a consumer, he pays his part of the aforesaid rent, and as a tiller of the soil, he pays the full rent of the soil he cultivates. Is there any way that he, like the manufacturer and the tradesman or professional man can put off any part of this double burden of taxation upon somebody else?

He is the base of the whole pyramid of production and cannot pass on any portion of this burden to those below him. He does not make the price of his own products as do other classes of laborers or producers and hence cannot add this double tax or any portion of it to them and collect it of his customers. As a consumer, being compelled to pay a share of the taxes of other men he can not in turn compel others to share his own peculiar burden. Should all taxes be put upon the land it must inevitably increase his already too heavy burden. The citizens of a purely agricultural state, as compared with a commercial one, have always been poor. So far as I know, this is the first time it has seriously been proposed to relieve the money getting classes from all public burdens and place them upon one class of the wage producers. The distress that everywhere prevails grows out of a similar condition of things that has been produced stealthily by means of the exercise of superior sharpness and skill in business transactions and in securing favoring legislation, but it has never before been seriously proposed to cure such an evil state of affairs by legalizing the very causes that have produced it.

Not only does the tiller of the soil have no power to put off his burdens upon others, but the speculative, usury-taking, monopolistic class that, in the interests of labor, it is proposed to relieve of all taxation, easily have it in their power, by means of debt and usury and the manipulation of the people's money, which they can make plenty or scarce at pleasure, to put what price they please upon the products of the tiller of the soil and take what share they please of the avails of his labor.

With the power of money and interest as now in the hands of the banking and speculative class, let us suppose that speculative land rent is confiscated and taken by the community for the benefit of all, rich and poor alike. Let us suppose that \$500 per acre is the average sum that must be paid by farmers for the use of land, that the average farmer needs to support his family in comfort 100 acres of land. As this amount of \$500 will have to be paid, not in what he produces, or can produce, but in a money which non-taxpayers own and control, he is at their mercy, and as class such have no mercy. To raise the amount of this tax may be easy one year and very hard the next. Crops may fail, or the price of transportation may be very greatly increased and the amount of money available by banks and usurers to create will be very greatly lessened, or the foreign demand may be wholly or in part cut off. It will be directly to the interest of these untaxed monopolists and usurers to make it impossible for him to pay this rent without borrowing the people's money of them and paying them heavy tribute, and all history shows that they will certainly do it in some way or other. But we are told that if land values are destroyed the operations of usurers will be crippled. Wherever tolerated usurers have found some means of enslaving their fellows.

In Egypt, where the soil belonged to the monarch, usurers took as security the emalmed dead fathers of their helpless victims, and in Greece, at the times of Lycurgus and Solon, freemen had mortgaged and lost their liberties and those of wives and children, and as actual slaves were toiling for their inhuman masters; no more farmers, however, than the speculative and usurer class who have by means well known to them, but unknown and unsuspected by the mass of their victims, caused the one independent but now greatly oppressed farmers of the state of Illinois, according to statistics compiled by the state, to produce their three principal crops, corn, oats and wheat at a loss that in the last eighteen years aggregates the vast sum of \$36,543,279; and in 1886, on all their property, amounted to \$26,000,000, while one class of monopolies, the railroads of the state, the same year pocketed \$20,000,000 clear profit.

It has been the policy of all great and prosperous states to especially encourage agriculture, which is the foundation of most other legitimate avocations, and produces the means for the sustenance of all.

It would be far better, if any class is to be free from the burden of taxation, that the class whose arduous labors must furnish the raw material which must sustain all life and all productive labor should be thus favored.

In seeking to maintain their position, Single Tax advocates insist that rent is not a part of cost. Their own language, as

taken from a recent editorial in *The Standard*, is, "It (rent) is not part of cost, because at this least productive point there is no rent; and it does not enter into price, because price is determined by cost of production." According to the same reasoning the price of raw material is not a part of cost because in some places some kinds of raw material are, or have been, produced without cost; and the exploded statement that "price is determined by cost of production", not only contradicts the current doctrine of price as the product of supply and demand, but is strangely out of joint with the times in which the price of everything, from a steam engine to a shoe peg, is fixed by some trust, or combine, with but little reference to the actual cost of its production. In his history of Modern Europe, Sir Archibald Alison tells us that every inch, so to speak, in the progress of English liberty has been wrested, step by step, from royal prerogative and aristocratic privilege, by the dogged perseverance of the common people, who naturally disposed to be content with their lot, and averse to change, have never entered upon a reform movement as long as it seemed possible to live longer as they were accustomed to. When existence seemed no longer possible under present conditions, and some abuse, real or imaginary, was being selected as the object of attack, some of their real enemies, knowing that, whatever abuse became the object of attack would certainly have to succumb, have been wont to offer their leadership and profess great friendship, but have uniformly, shielding the greater abuses by which themselves lived, directed their energies against some lesser one, and when the victory was finally achieved, the poor cheated people have found it comparatively barren of the results for which they had hoped, and that ere long they had to buckle on their armor again for another conflict.

I have a profound respect, amounting in some cases to admiration, for the zeal and energy and apparent honesty and philanthropy of many of the leaders of the Single Tax movement, but I can not help regarding it as a device of the enemies of the suffering common people to deceive and divide them, and prevent any valuable results of the great awakening of which they are now everywhere becoming the subjects. If such be the fact, it will surely fail of its object, for the time is at hand that shall certainly bring deliverance to God's captive people, and no counter movement can possibly prevail against it, or long delay its coming.

### The Lesson of the Maverick Bank Failure.

The collapse of a great National bank in Boston has startled the country. There is a lesson of deep significance in this failure. Will the people of this country learn the lesson it teaches? But how shall they learn it? All the financial journals and all the great newspapers of the country are defenders of the National Bank system under which the "Maverick National Bank" of Boston has risen to prominence, flourished and failed. They will conceal with every possible and plausible pretext the alarming lesson which the people of this nation should learn from the history of this bank. The nation is not only in the grasp of corporate power, as represented by the railroad, telegraph and bank corporations, but this great corporate power controls and inspires the great newspapers and financial journals of the country. The very government of the nation bends before this mighty power, shapes its policy to suit its demands, and often does its bidding, as the abject slave obeys the imperious master. And the newspapers applaud or remain discretely silent as the great combined corporate powers dictate.

But there is hope for the nation in its thralldom to corporate power. The people are beginning to awaken. They are becoming aroused and alarmed. Kansas awoke first and gave the alarm. At the first blow the people struck, they smote down their former idol, John J. Ingalls. His fall arrested the attention of the nation. It filled the people with joy and the politicians with consternation. North, South, East and West the news spread, glad tidings to the toil-weary masses, forebodings of disaster to the politicians of both parties. Reform newspapers began to spring up all over the land to teach the people, and now they number nearly a thousand, though they are only weekly journals with limited and local circulation. There is not a daily journal among them all; but they are read by the common people in every state of the Union as devout men read their bibles. These eager readers are now wide awake students of finance and railroad management. They show a wonderful aptitude for the study and solution of great national problems. The joy of mastery leads them on to other intellectual



conquests. One of the first results of this new knowledge is the quick repudiation of old political ties and associations, and the hearty union as brothers bound by a common cause in the Party of the People. And the work goes on apace. It moves with accelerated momentum. State after State falls into line with its new People's Party, hopeful, eager, aggressive. Such a people will not fail to learn at least a part of the financial lesson taught by the collapse of the Maverick National Bank. THE PLOWSHARE AND PRUNINGHOOK, according to its mission, would aid them in their study of this lesson.

Here are the significant figures, with the facts indicated, as officially set forth by the proper officers on the first of October, which makes a fine showing for the Maverick National Bank of Boston;

## RESOURCES.

The resources on Oct. 1st. were:	
Loans and discounts.....	\$6,492,107 29
Overdraft, secured and unsecured.....	124 08
United States bonds to secure circulation.....	50,000 00
United States bonds on hand.....	19,350 00
Stocks, certificates, claims, etc.....	947,968 86
Due from approved reserve funds.....	366,009 89
Due from other national banks.....	1,046,778 23
Furniture and fixtures.....	35,318 85
Other real estate and other choses in action.....	47,028 61
Current expenses and taxes paid.....	52,550 94
Checks and other cash items.....	15,924 77
Exchanges for clearing house.....	47,028 61
Bills of other banks.....	50,007 00
Fractional paper currency, nickels and cents.....	635,517 21
Specie.....	647,070 00
Legal tender notes.....	490,950 00
United States certificates of deposit for legal tender.....	50,000 00
Redemption fund with the United States Treasurer (4 per cent of circulation).....	2,250 00
Total.....	\$11,549,749 00

## LIABILITIES.

The Bank's liabilities then were:

Capital stock paid in.....	\$400,000 00
Surplus fund.....	800,000 00
Undivided profits.....	218,861 75
National Bank notes outstanding.....	45,000 00
Premium on United States bonds.....	1,614 86
Individual deposits subject to check.....	3,685,272 62
Demand certificates of deposits.....	163,349 06
Certified checks.....	498,755 10
Due to other National Banks.....	3,894,307 81
Due to State banks and bankers.....	1,396,587 23
Total.....	\$11,549,749 34

Here is a showing of more than eleven and a half millions of banking business based on a paid up capital stock of four hundred thousand dollars, with a surplus fund alleged to be eight hundred thousand, the whole secured by fifty thousand dollars in United States bonds, and ten thousand in bonds in hand. In a word this great bank began its disastrous career upon fifty thousand dollars in U. S. bonds on which it based its authorized circulation of forty-five thousand dollars in bank bills, national bank currency, of the Maverick National Bank! This was the beginning. The ending was a loss of more than two million dollars. But the figures are before the reader. Let him study them. They will teach him a valuable lesson. Probably he will conclude that the national banking system is not a blooming success—for the public, the people. He will then wonder why the nation should not furnish the money directly to the people at two per cent. interest till a better system of finance is made the basis of all business transactions. As in the management of the post-office and the postal money order system, proper bonds would be given by the government officers and the people's money would be safe. Has the reader ever considered how many postoffices and post money order offices there are in the United States? I have not the figures at hand. There are many thousands. It is a rare thing that any delinquency occurs in a postoffice. Postmasters must give security. They are then watched by a vigilant political enemy. The funds they handle are safe. The nation can do as safe a business as the banker for all the people. Would it not be well to try it? *Equity.*

## The Inevitable Consequence.

General Grant warned the people of the United States fifteen years ago, that the aggregation of untaxed property by religious sects had become a danger. Since that time the value of untaxed "church" property—so called in this country—has risen to nearly three thousand million dollars! It is quite needless to ask where this scandalous and infamous abuse will end. Every man with the least bit of gray matter in his mind can see that it means disaster to our posterity. Just so sure as darkness follows daylight, so surely will the continued accumulation of untaxed church property in the United States lead, in the near future to confiscations at the point of the sword. The amount that could be secured from the annual taxation of church real estate would be sufficient to place every pauper family now starving in the cities of the United States upon fertile lands of our uncultivated territories. *The Judge.*

## A REMARKABLE INTERVIEW.

Teed Will Lead.

Koreshans and Economites Will Travel Together.

TRUSTEE DUSS BELIEVES HIM.

The Chicago Messiah Makes A Marvelous Statement of His Theories.

He Says the Human Race Within Ten Years Will Undergo a Complete Organic Change. His Theories as to the Accepted Astronomical and Terrestrial Conditions Completely Upset—He Will Exploit Some of the Most Marvelous Engineering and Mechanical Feats Ever Conceived.

From the Pittsburg Leader.

Dr. Cyrus R. Teed, the originator of the Koreshan Doctrine, has accomplished the work he came to Economy to do. He has imbued the trustees and elders with the essential features of the doctrine, and they have decided to co-operate with him in furthering the advancement of the commercial ideas outlined by him. In the course of time there may be a large commercial house established in Pittsburg, and later on in every large city in the country.

There is no doubt that the Economite leaders are seriously impressed with Dr. Teed's ideas and doctrines, and henceforth he will be considered as a co-worker in furthering the cause of the redemption of mankind. At a meeting of the trustees and board of elders last night, at which Dr. Teed presented his doctrines, it was found that his doctrines were fundamentally the same as theirs. Dr. Teed's arguments are peculiar. He is a man of average height—about five feet six inches; he has an intelligent face, with clear brown eyes; he wears a small imperial tinged with gray, and his brown hair has not a gray thread in it. His expression is clean cut and well defined; he is an impressive talker, and is master of the English language, as well as Hebrew and Greek.

If Dr. Teed does not practice his teachings; if he is seeking personal gain, for personal ends; if he loves his subjects with a more earthly than platonic love, he is the most consummate, polished and best educated rogue the world ever produced. He says he wants money, but only to further his plans and doctrines, and thus the sooner to hasten the millennium.

Dr. Teed says his people reverence, and in a sort of a way, worship him; that they would do anything for him. Nevertheless such conditions do not seem to have made him egotistical. He is modest in speech and action, quiet in dress, clerical in appearance. He makes profession of some plans which involve engineering and public work, which under the present system, would cost hundreds of millions of dollars. He says as soon as his system of government prevails, which he says will be within ten years, he will build a six-track railroad between the Atlantic and Pacific coasts in one year, employing a million men in its work. He will also construct a pneumatic passenger way across the continent which will carry one to San Francisco in twelve hours; the cars will run without wheels. But more wonderful than all, Dr. Teed says one of his members in the Chicago office has a device whereby he can, from his desk in that office in Chicago, set the type for every newspaper in this country by wire, and that an application for a patent is now on file in Washington. When he established the Chicago home nearly five years ago he rented his building, price \$2,000, without a cent, knowing, as he says, the money to maintain it, would come to him. He has never been hard pressed since and now has a large printing office, in which thirty members are at work. It is impossible in one article to give more than an outline of Dr. Teed's doctrines and his scientific conclusions and arguments. In an interview with a *Leader* reporter yesterday, however, he made an exposition in the abstract.

Dr. Teed says eleven years ago he made a prophecy that he would go to Economy in the year 1891; that before this year he would not be accepted by the society, but at this time the era would have arrived when they would accept him and that the truth as he teaches it would go forth from Economy. During the interview he evaded no question. He said:

"I was born in Tomkins, Delaware county, N. Y., October 18, 1839. I was reared in the vicinity of Utica. At the age of 19, I entered the medical and surgical office of S. F. Teed, M. D., an uncle practicing in Oneida county. I entered his office after a preparation for office work through familiarizing myself by studying everything in the line of medical works that I could obtain. Upon

conquests. One of the first results of this new knowledge is the quick repudiation of old political ties and associations, and the hearty union as brothers bound by a common cause in the Party of the People. And the work goes on apace. It moves with accelerated momentum. State after State falls into line with its new People's Party, hopeful, eager, aggressive. Such a people will not fail to learn at least a part of the financial lesson taught by the collapse of the Maverick National Bank. THE PLOWSHARE AND PRUNINGHOOK, according to its mission, would aid them in their study of this lesson.

Here are the significant figures, with the facts indicated, as officially set forth by the proper officers on the first of October, which makes a fine showing for the Maverick National Bank of Boston:

## RESOURCES.

The resources on Oct. 1st. were:	
Loans and discounts.....	\$6,492,107 59
Overdraft, secured and unsecured.....	124 08
United States bonds on hand.....	50,700 00
United States bonds on hand.....	10,500 00
Stocks, certificates, claims, etc.....	947,993 86
Due from approved reserve funds.....	366,099 40
Due from other national banks.....	1,046,778 23
Furniture and fixtures.....	35,318 85
Other real estate and personal property.....	47,028 01
Current expenses and taxes paid.....	52,550 94
Checks and other cash items.....	15,924 77
Exchanges for clearing house.....	47,028 01
Bills of other banks.....	50,007 00
Fractional paper currency, nickels and cents.....	17 21
Specie.....	647,070 00
Legal tender notes.....	490,950 00
United States certificates of deposit for legal tender.....	50,000 00
Redemption fund with the United States Treasurer (5 per cent. of circulation).....	2,350 00
Total.....	\$11,543,749 00

## LIABILITIES.

The Bank's liabilities then were:

Capital stock paid in.....	\$400,000 00
Surplus fund.....	880,000 00
Undivided profits.....	218,861 75
National Bank notes outstanding.....	45,000 00
Premium on United States bonds.....	1,514 86
Individual deposits subject to check.....	3,685,272 62
Demand certificates of deposits.....	163,949 06
Certified checks.....	498,750 01
Due to other National Banks.....	3,394,907 81
Due to State banks and bankers.....	1,386,587 33
Total.....	\$11,543,749 34

Here is a showing of more than eleven and a half millions of banking business based on a paid up capital stock of four hundred thousand dollars, with a surplus fund alleged to be eight hundred thousand, the whole secured by fifty thousand dollars in United States bonds, and ten thousand in bonds in hand. In a word this great bank began its disastrous career upon fifty thousand dollars in U. S. bonds on which it based its authorized circulation of forty-five thousand dollars in bank bills, national bank currency, of the Maverick National Bank! This was the beginning. The ending was a loss of more than two million dollars. But the figures are before the reader. Let him study them. They will teach him a valuable lesson. Probably he will conclude that the national banking system is not a blooming success—for the public, the people. He will then wonder why the nation should not furnish the money directly to the people at two per cent. interest till a better system of finance is made the basis of all business transactions. As in the management of the post-office and the postal money order system, proper bonds would be given by the government officers and the people's money would be safe. Has the reader ever considered how many postmasters and postal money order offices there are in the United States? I have not the figures at hand. There are many thousands. It is a rare thing that any delinquency occurs in a postoffice. Postmasters must give security. They are then watched by a vigilant political enemy. The funds they handle are safe. The nation can do as safe a business as the banker for all the people. Would it not be well to try it?—*Equity*.

## The Inevitable Consequence.

General Grant warned the people of the United States fifteen years ago, that the aggregation of untaxed property by religious sects had become a danger. Since that time the value of untaxed "church" property—so called in this country—has risen to nearly three thousand million dollars! It is quite needless to ask where this scandalous and infamous abuse will end. Every man with the least bit of gray matter in his mind can see that it means disaster to our posterity. Just so sure as darkness follows daylight, so surely will the continued accumulation of untaxed church property in the United States lead, in the near future to confiscations at the point of the sword. The amount that could be secured from the annual taxation of church real estate would be sufficient to place every pauper family now starving in the cities of the United States upon fertile lands of our unoccupied territories. *The Judge*.

## A REMARKABLE INTERVIEW.

Teed Will Lead.

Koreshans and Economites Will Travel Together.

TRUSTEE DUSS BELIEVES HIM.

The Chicago Messiah Makes A Marvelous Statement of His Theories.

He Says the Human Race Within Ten Years Will Undergo a Complete Organic Change. His Theories as to the Accepted Astronomical and Terrestrial Conditions Completely Upset—He Will Exploit Some of the Most Marvelous Engineering and Mechanical Feats Ever Conceived.

From the Pittsburg Leader.

Dr. Cyrus R. Teed, the originator of the Koreshan Doctrine, has accomplished the work he came to Economy to do. He has imbued the trustees and elders with the essential features of the doctrine, and they have decided to co-operate with him in furthering the advancement of the commercial ideas outlined by him. In the course of time there may be a large commercial house established in Pittsburg, and later on in every large city in the country.

There is no doubt that the Economite leaders are seriously impressed with Dr. Teed's ideas and doctrines, and henceforth he will be considered as a co-worker in furthering the cause of the redemption of mankind. At a meeting of the trustees and board of elders last night, at which Dr. Teed presented his doctrines, it was found that his doctrines were fundamentally the same as theirs. Dr. Teed's arguments are peculiar. He is a man of average height—about five feet six inches; he has an intelligent face, with clear brown eyes; he wears a small imperial tinged with gray, and his brown hair has not a gray thread in it. His expression is clean cut and well defined; he is an impressive talker, and is master of the English language, as well as Hebrew and Greek.

If Dr. Teed does not practice his teachings; if he is seeking personal gain, for personal ends; if he loves his subjects with a more earthly than platonic love, he is the most consummate, polished and best educated rogue the world ever produced. He says he wants money, but only to further his plans and doctrines, and thus the sooner to hasten the millennium.

Dr. Teed says his people reverence, and in a sort of a way, worship him; that they would do anything for him. Nevertheless such conditions do not seem to have made him egotistical. He is modest in speech and action, quiet in dress, clerical in appearance. He makes profession of some plans which involve engineering and public work, which under the present system, would cost hundreds of millions of dollars. He says as soon as his system of government prevails, which he says will be within ten years, he will build a six-track railroad between the Atlantic and Pacific coasts in one year, employing a million men in its work. He will also construct a pneumatic passenger way across the continent which will carry one to San Francisco in twelve hours; the cars will run without wheels. But more wonderful than all, Dr. Teed says one of his members in the Chicago office has a device whereby he can, from his desk in that office in Chicago, set the type for every newspaper in this country by wire, and that an application for a patent is now on file in Washington. When he established the Chicago home nearly five years ago he rented his building, price \$2,000, without a cent, knowing, as he says, the money to maintain it, would come to him. He has never been hard pressed since and now has a large printing office, in which thirty members are at work. It is impossible in one article to give more than an outline of Dr. Teed's doctrines and his scientific conclusions and arguments. In an interview with a *Leader* reporter yesterday, however, he made an exposition in the abstract.

Dr. Teed says eleven years ago he made a prophecy that he would go to Economy in the year 1891; that before this year he would not be accepted by the society, but at this time the era would have arrived when they would accept him and that the truth as he teaches it would go forth from Economy. During the interview he evaded no question. He said:

"I was born in Tomkins, Delaware county, N. Y., October 18, 1839. I was reared in the vicinity of Utica. At the age of 19, I entered the medical and surgical office of S. F. Teed, M. D., an uncle practicing in Oneida county. I entered his office after a preparation for office work through familiarizing myself by studying everything in the line of medical works that I could obtain. Upon



entering his office I began immediately to practice, which was office practice. I practiced eight years before graduating. During the latter portion of this time, I was in New York City attending lectures and graduated in the winter of 1868. I have practiced since that in New York city, Utica, Binghamton and Syracuse. I became greatly interested in electrical and chemical study from 1863 until '70. I pursued these investigations and had an extensive laboratory, making discoveries in chemical science and reaching the final part of co-relation of the elements of matter, a law which was made the foundation of all my future deductions and conclusions, both in religious and secular affairs. You know that advanced thinkers on the line of forces, believe in the co-relation of energy, every force being convertible to every other force. The extension of this thought into the domain of matter provides for the operation of the same law as related to matter; that every element of matter is convertible to every other element of matter. The law simply stated is that every quality and form of substance is transmittable to every other quality and form. The religious, moral, social and secular departments of the Koreshean system are founded upon this law as a basis of construction. My thought upon the subject culminated in definitely systematized conclusion; in 1870. I began the promulgation of the Koreshean system. The word Koreshe signifies the central sun of being, and involves the idea of the smelting of metals, and may be applied physically or mentally or both. The word Koreshe is a Hebrew word, Cyrus, in English, and is the Christian name of the author of our system. In naming it, I have simply taken the Hebrew word instead of the Anglicized term. Our object is to effect an organic unity which shall embrace first three general departments—church, college and state. We call the church, the church triumphant; the collegiate system, the college of life, centering in the university; the secular department is called the society arch-triumphant. These three are united under one head, called the president of the society arch-triumphant, the office being filled by a female, and must always be a female according to the fixed law of the system.

"The order of Koreshe derives its organic basis from a knowledge of the laws of construction as they obtain in the forms and motions of the physical universe, and correspondingly in the brain and body of the human organism. The three departments of the system correspond to the will, rational domain and the understanding; and the laws of organic unity in the development of the official system are applied according to the operations of the laws of form in the location of the brain centers, and also according to the solar, lunar and stellar centers of the physical universe. At present the main and central campus of the Koreshean unity is located in Chicago. There are other branches and camps, the principal one outside of Chicago being in San Francisco. Every campus or branch has its three domains. The ecclesiastical department having a church board of six females; the college, four males and six females. The church and college of each camp unite their official board, the six of the church and the four of the college, in a conjunctive head of the two departments, the head being male. The general official convention of the campus includes the twenty-four members of the three boards, and is presided over by the president of the society arch-triumphant. The official system is filled both by appointment and election; men and women have equal voice throughout the order. The age of franchise, all things being equal, is sixteen in both sexes. We regard the intelligence of an ordinary sixteen year old boy or girl with the common advantages of American development and education, equal to the capacity of an illiterate foreigner who may have had a residence with us of a year or more. It is a commonly known fact that thousands of illiterate foreigners are fraudulently made citizens after even a few month's residence, and by these the laws of our country are fastened upon us. Delegates are sent from the various camps to the central convention. Associated with the camps are bureaus comprising boards of the bureau of equitable commerce. This bureau is the foundation of our industrial and commercial system. The bureau is the connecting link between the Koreshean unity and the outside world, through the patrons of equitable commerce. It is the design of the Koreshean unity to establish its bureau boards wherever a campus is located; and where we have no campus, to establish an agency connected with the nearest board. The bureau has the special direction of both systems of industry and of commerce. The industrial system embraces every department of labor, and will employ men, women and children of all ages, supplying them with means sufficient for all ordinary comforts, retaining a surplus of their earnings for the general treasury, which is placed to the credit of each according to the amount of labor accomplished. In connection with

the bureau work there is the establishment of stores of every classification where ever there is a campus, bureau or agency, for the object of distributing goods at retail for wholesale prices; they comprising a direct channel for exchange between producer and consumer. These campus and bureau boards comprise centers of exchange from one point to another, as for instance, someone wants a piano in San Francisco of a Chicago or New York maker, the instrument is secured through the Chicago or New York bureau and so on through every commodity. The patrons of equitable commerce are outside the Koreshean unity and also outside the industrial system. They are arranged into clubs conducted on the basis of district divisions, and organized into national polity not to interfere with the government or politics as now existing, but designed ultimately to become a system of national control, brought about by the augmentation of numbers till the time is reached when the power is sufficiently developed to constitute the government. The object of the introduction of the commercial system is to reduce labor to a minimum, to provide for the equitable distribution of wealth, to break down the middle wall of partition between what are called the producer and consumer, and to destroy the power of middlemen to corner the products of labor and natural resources and rob both the producer and consumer.

"We employ the certificate and check of the Koreshean unity only as an immediate means of destroying the competitive system. The checks are a round thin piece of paste board, upon one side of which are three circles of numbers from five to fifty. The outer circle has twenty figures of the denomination five, representing each five cents. The second circle has ten numbers of the denomination ten, representing ten cents; the third five, twenty cents; the fourth, four twenty-five cents, and the fifth, and inner, two fifty cents. This is the check of the denomination five dollars. This check is sold for anything that money may represent, including labor. Ordinarily, however, gold, silver or paper money is received for the check which entitles the holder to the purchase of goods at wholesale prices, distributed by retail. A certificate accompanies the check. The holder of the certificate is called the original owner and is entitled to certain advantages not possessed by the holder of the second check, or check mate, as it is called. The check is brought to any of the mercantile centers and is received for goods, the amount of goods sold being punched out of the check to be held by the owner till canceled by the punching out of all the numbers. The check then goes on the file of the bureau."

"You say members receive no money, but that employees are paid salaries. Would it not be better to be an employee than a member?" asked the reporter.

"The advantages of being a member is that a member is an equal sharer in all the benefits of the system that accrue from the conduct of the unity. The tendency will be, of course, to break down the relation of employer and employee, as in its progress and development the employee will naturally incline to become a member of the organization."

"What means would you suggest whereby the present frequent differences between capital and labor could be obviated; moreover, what do you believe will be the result of these controversies, and if there is to be an end, where?"

"It is impossible to reconcile the difference between capital and labor, culminating as the only legitimate outcome of the competitive system. Any attempt to patch up these differences is like placing a new piece of cloth into an old garment, making the rent greater when the final test of the garment comes. The commercial system of the Koreshean system involves not a reconciliation of the old system but a revolution most extremely radical, but not necessarily a revolution of violence. The means we suggest is the introduction of the plumbline of commercial equation which signifies in the system of exchange value for value. Valuation must be determined or regulated by the laws originated in the community and are carried out by the bureau of equitable commerce. As for the existing system we do not admit that there is a panacea. We claim that both capital and labor systems are wrong, and we are not arrayed for or against capital or labor and will recommend nothing under the present system; there is no remedy except by the adoption of our system. The competitive system is in direct violation of every principle of righteousness. The greatest revolution the world has ever seen, because in the culmination of it would be fulfilled the destruction of the curse of labor originally pronounced involving the statement, 'Man shall earn his bread by the sweat of his brow.' The result of these controversies will be the inauguration and adoption of the principles of the Koreshean unity which is the establishment of the kingdom of righteousness

entering his office I began immediately to practice, which was office practice. I practiced eight years before graduating. During the latter portion of this time, I was in New York City attending lectures and graduated in the winter of 1863. I have practiced since that in New York city, Utica, Binghamton and Syracuse. I became greatly interested in electrical and chemical study from 1863 until '70. I pursued these investigations and had an extensive laboratory, making discoveries in chemical science and reaching the final part of co-relation of the elements of matter, a law which was made the foundation of all my future deductions and conclusions, both in religious and secular affairs. You know that advanced thinkers on the line of forces, believe in the co-relation of energy, every force being convertible to every other force. The extension of this thought into the domain of matter provides for the operation of the same law as related to matter; that every element of matter is convertible to every other element of matter. The law simply stated is that every quality and form of substance is transmittable to every other quality and form. The religious, moral, social and secular departments of the Koreshean system are founded upon this law as a basis of construction. My thought upon the subject culminated in definitely systematized conclusion, in 1870. I began the promulgation of the Koreshean system. The word Koreshe signifies the central sun of being, and involves the idea of the smelting of metals, and may be applied physically or mentally or both. The word Koreshe is a Hebrew word, Cyrus, in English, and is the Christian name of the author of our system. In naming it, I have simply taken the Hebrew word instead of the anglicized term. Our object is to effect an organic unity which shall embrace first three general departments—church, college and state. We call the church, the church triumphant; the collegiate system, the college of life, centering in the university; the secular department is called the society arch-triumphant. These three are united under one head, called the president of the society arch-triumphant, the office being filled by a female, and must always be a female according to the fixed law of the system.

"The order of Koreshe derives its organic basis from a knowledge of the laws of construction as they obtain in the forms and motions of the physical universe, and correspondingly in the brain and body of the human organism. The three departments of the system correspond to the will, rational domain and the understanding; and the laws of organic unity in the development of the official system are applied according to the operations of the laws of form in the location of the brain centers, and also according to the solar, lunar and stellar centers of the physical universe. At present the main and central campus of the Koreshean unity is located in Chicago. There are other branches and camps, the principal one outside of Chicago being in San Francisco. Every campus or branch has its three domains. The ecclesiastical department having a church board of six females; the college, four males and the society arch-triumphant twelve persons, six males and six females. The church and college of each camp unite their official board, the six of the church and the four of the college, in a conjunctive head of the two departments, the head being male. The general official convention of the campus includes the twenty-four members of the three boards, and is presided over by the president of the society arch-triumphant. The official system is filled both by appointment and election; men and women have equal voice throughout the order. The age of franchise, all things being equal, is sixteen in both sexes. We regard the intelligence of an ordinary sixteen year old boy or girl with the common advantages of American development and education, equal to the capacity of an illiterate foreigner who may have had a residence with us of a year or more. It is a commonly known fact that thousands of illiterate foreigners are fraudulently made citizens after even a few month's residence, and by these the laws of our country are fastened upon us. Delegates are sent from the various camps to the central convention. Associated with the camps are bureaus comprising boards of the bureau of equitable commerce. This bureau is the foundation of our industrial and commercial system. The bureau is the connecting link between the Koreshean unity and the outside world, through the patrons of equitable commerce. It is the design of the Koreshean unity to establish its bureau boards wherever a campus is located; and where we have no campus, to establish an agency connected with the nearest board. The bureau has the special direction of both systems of industry and of commerce. The industrial system embraces every department of labor, and will employ men, women and children of all ages, supplying them with means sufficient for all ordinary comforts, retaining a surplus of their earnings for the general treasury, which is placed to the credit of each according to the amount of labor accomplished. In connection with

the bureau work there is the establishment of stores of every classification where ever there is a campus, bureau or agency, for the object of distributing goods at retail for wholesale prices; they comprising a direct channel for exchange between producer and consumer. These campus and bureau boards comprise centers of exchange from one point to another, as for instance, some one wants a piano in San Francisco of a Chicago or New York maker, the instrument is secured through the Chicago or New York bureau and so on through every commodity. The patrons of equitable commerce are outside the Koreshean unity and also outside the industrial system. They are arranged into clubs conducted on the basis of district divisions, and organized into national polity not to interfere with the government or politics as now existing, but designed ultimately to become a system of national control, brought about by the augmentation of numbers till the time is reached when the power is sufficiently developed to constitute the government. The object of the introduction of the commercial system is to reduce labor to a minimum, to provide for the equitable distribution of wealth, to break down the middle wall of partition between what are called the producer and consumer, and to destroy the power of middlemen to corner the products of labor and natural resources and rob both the producer and consumer.

"We employ the certificate and check of the Koreshean unity only as an immediate means of destroying the competitive system. The checks are a round thin piece of paste board, upon one side of which are three circles of numbers from five to fifty. The outer circle has twenty figures of the denomination five, representing each five cents. The second circle has ten numbers of the denomination ten, representing ten cents; the third five, twenty cents; the fourth, four twenty-five cents, and the fifth, and inner, two fifty cents. This is the check of the denomination five dollars. This check is sold for anything that money may represent, including labor. Ordinarily, however, gold, silver or paper money is received for the check which entitles the holder to the purchase of goods at wholesale prices, distributed by retail. A certificate accompanies the check. The holder of the certificate is called the original owner and is entitled to certain advantages not possessed by the holder of the second check, or check mate, as it is called. The check is brought to any of the mercantile centers and is received for goods, the amount of goods sold being punched out of the check to be held by the owner till canceled by the punching out of all the numbers. The check then goes on the file of the bureau."

"You say members receive no money, but that employees are paid salaries. Would it not be better to be an employee than a member?" asked the reporter.

"The advantages of being a member is that a member is an equal sharer in all the benefits of the system that accrue from the conduct of the unity. The tendency will be, of course, to break down the relation of employer and employee, as in its progress and development the employee will naturally incline to become a member of the organization."

"What means would you suggest whereby the present frequent differences between capital and labor could be obviated; moreover, what do you believe will be the result of these controversies, and if there is to be an end, where?"

"It is impossible to reconcile the difference between capital and labor, culminating as the only legitimate outcome of the competitive system. Any attempt to patch up these differences is like placing a new piece of cloth into an old garment, making the rent greater when the final test of the garment comes. The commercial system of the Koreshean system involves not a reconciliation of the old system but a revolution most extremely radical, but not necessarily a revolution of violence. The means we suggest is the introduction of the plumbline of commercial equation which signifies in the system of exchange value for value. Valuation must be determined or regulated by the laws originated in the community and are carried out by the bureau of equitable commerce. As for the existing system we do not admit that there is a panacea. We claim that both capital and labor systems are wrong, and we are not arrayed for or against capital or labor and will recommend nothing under the present system; there is no remedy except by the adoption of our system. The competitive system is in direct violation of every principle of righteousness. The greatest revolution the world has ever seen, because in the culmination of it would be fulfilled the destruction of the curse of labor originally pronounced involving the statement, 'Man shall earn his bread by the sweat of his brow.' The result of these controversies will be the inauguration and adoption of the principles of the Koreshean unity which is the establishment of the kingdom of righteousness



on earth, fulfilling the prayer, 'Thy kingdom come; thy will be done in earth as it is in heaven.' The conflict of capital and labor culminates in the great battle of Gog and Magog, Gog signifying capital, and Magog, labor. This is the separation of roof and floor and constitutes a house divided against itself. A house divided against itself shall not stand. The Koreshan unity has no part in this battle. It does not sympathize with either party to the controversy only so far as to save what remains of both, from the wreck of dissolution in which the age is about to culminate. The old heavens (church) and old earth (state) are about to pass away. And there shall be a new heaven and new earth wherein dwelleth righteousness. The end of the dispensation does not imply the end of the world in the ordinary acceptation and use of the term world. The end of one world came with the beginning of the Noatic dispensation. This terminated with the introduction of Abraham, and the Abrahamic with the introduction of the Christian. During the Noatic period or age of the world, the sign Aries was passing through the constellation Taurus, during the Abrahamic age through Aries and during the Christian age it was passing through Pisces. The sign Aries is now passing into the constellation Aquarius, water carrier. This marks the scientific era, as water comprises the symbolic figure of scientificity. The sign moves on the ecliptic fifty seconds of a degree every year. It would, therefore, require 25,816 years to pass through the entire circuit, were it not for the fact of periods of foreshortening, induced by planetary attraction, reducing the length of the grand cycle to about 24,000 years.

"The Lord sent two of his disciples to the city where said He, 'You will find a man with a pitcher in his hand. He will prepare a supper.' The disciples went as directed, found the water-carrier and he prepared a supper in an upper chamber. This supper, the passover, had reference to the passover of one dispensation to another, and pointed directly to this age when the water-carrier or Aquarius becomes the mark of the dispensation instead of Pisces or fishes. The zodiacal cycle is marked by twelve grand divisions, each one terminating a month of the zodiacal tree. This tree yields her fruit every month, bearing twelve manner or kinds and is thus stated in Revelations. At the end of each month, a month being a dispensation, there comes a conjunction of God and man by a process of eating together, the last one of which terminates the series and is called the last supper. To this supper the angel standing in the sun (this means a man in illumination) calls, crying with a loud voice to all the fowls (those who are in the desire for knowledge) that fly in the midst of heaven, 'Gather yourselves together to the supper of the great God.' The angel standing in the sun (the sun of human intelligence) is the water-carrier or Aquarius and through him will terminate the dispensation. The Lord's supper more than eighteen hundred years ago portrayed this final conjunction of God and man, and indicated the appropriation by man of the Divine life, elevating the humanity into the righteousness of Divine sonship, fulfilling the scripture "to all that believe in His name, He gives the power to become the sons of God." The Koreshan knows that to become a son of God is to become the offspring of Deity, and knowing this shapes his career accordingly. The Koreshan cosmogony is as peculiar to Koreshanism as the other phases of its system. In fact, their cosmogonical theory constitutes the foundation of their religious, moral, social and national construction. The earth is a concave sphere rather than a convex globe. The arguments employed to sustain the theory are as ably presented and equally conclusive, as those to sustain the Copernican system. As presented by the head of the Koreshan unity, they appear unanswerable. The Copernican system of astronomy was not a demonstrated premise. It might be true or false. If the premise is assumed the conclusion following through the result of logical argument and sequence is but an assumption. Our premise is not assumed, but so clearly proven that when presented to one or ten thousand people they agree to its correctness. There is no room to question the accuracy of the basis of our argument. According to the Koreshan theory, the earth is a concave sphere, with a diameter of about 8,000 miles, the sun, or at least the astral center, being one-half this distance. There are three atmospheres, our own, composed of oxygen and nitrogen, one immediately above it of pure hydrogen, and above that an atmosphere of aether. The sun has a light and dark side, night and day being the result of the alternate relations to us of these two sides. We do not see the central sun, but merely the projected focal point, which is the result of refractions through the atmospheres, the projected sun being planted on the upper surface of our atmosphere at the point where the two surfaces of hydrogen

and oxygen are contiguous. This focal point in the great shell or egg corresponds in the greater egg to the vitellus in the egg of the common chick. The composition of the shell is metallic, mineral and water. There are seven strata, laminae or layers of metallic substance composed of the seven primary metals. These are planes or spheres, superimposed one upon another, and reflected into the heavens constitute the photospheres or planets, as, for instance, the gold plane, the lowest or outermost, reflects Saturn, the golden planet. The metal mercury reflects the planet Mercury, etc.

## INDUSTRIAL NOTES.

### The Weal and Woe of the Toilers.

The ravages of cholera are increasing in Damascus.

Great storms and floods are raging in England and France. Railroad fares have been reduced in Saxony by Government management.

Great fear exists on the part of the Government of Paraguay that a revolutionary uprising awaits them.

In many sections of Mexico there is a scarcity of food and great suffering prevails among the people.

Canton, Ohio Duober Watch Co. has made a twenty per cent' reduction in the wages of all their employees.

The fall term of the United States Supreme Court began Oct. 26, the docket was called with 1395 cases.

There has been established, by the Painter's Union of Vienna a school for apprentices which has been very successful.

10,000,000 pounds of wool will be produced in Oregon this year; 2,000,000 pounds will be manufactured in that State.

The municipal employment bureaus of Paris labor organizations, procured work last month for 2,657 persons, while the number of applicants was over 10,000.

Many families in Berlin are living on a diet of potatoes, in consequence of inability to obtain work, committees are being formed for the purpose of instituting a system, for the administration of relief.

200,000 of people are without food in London. And half of the population of Reazan has died of hunger or disease. Women go out to seek for food and return to find their children dead from starvation.

During the last forty years the hours of labor in the New England factories have decreased nearly 30 per cent., cost of production has decreased 50 per cent., efficiency in production has increased over 200 per cent.

The Salvation Army people have taken measures for the erection of an \$8,000, thirty room building for the purpose of a rescue home for women. The site is near Benulah Station on the Laundry Farm Railroad, Oakland, S. F.

Fruit culture in California yields the following profits: Raisin culture in Fresno County from \$150 to \$300, per acre, walnut from \$200 to \$400, prunes, peaches and apricots average \$250 per acre, and the receipts for Riverside oranges have been as high as \$1,200 per acre.

At the 1st meeting of the Indiana State A. F. of L. resolutions were adopted recommending the "election of United States Senators direct by the people, censuring legislators who voted against labor measures, barring office seekers and politicians from membership in the Federation, and condemning business houses that keep open on Sunday."

Mrs. Livermore's assertion that intemperance is greatly increasing the number of insane is fully sustained by the statistics of science. It is not only the predisposition to insanity and the actual insanity produced in the individual himself by the malignant influence of alcohol, but a still greater evil, the transmission of its dangers by the laws of heredity. The children not only of the confirmed inebriate, but of the moderate drinker, inherit constitutional tendencies to intellectual weakness, idiosyncrasy, even imbecility, while morally their faculties are liable to be distorted and depraved. This consideration is one of the most potent of all the complications of the temperance problem.—*Boston Traveler*.

on earth, fulfilling the prayer, 'Thy kingdom come; they will be done in earth as it is in heaven.' The conflict of capital and labor culminates in the great battle of Gog and Magog, Gog signifying capital, and Magog, labor. This is the separation of roof and floor and constitutes a house divided against itself. A house divided against itself shall not stand. The Korean unity has no part in this battle. It does not sympathize with either party to the controversy only so far as to save what remains of both, from the wreck of dissolution in which the age is about to culminate. The old heavens (church) and old earth (state) are about to pass away. And there shall be a new heaven and new earth wherein dwelleth righteousness. The end of the dispensation does not imply the end of the world in the ordinary acceptance and use of the term world. The end of one world came with the beginning of the Noatic dispensation. This terminated with the introduction of Abraham, and the Abrahamic with the introduction of the Christian. During the Noatic period or age of the world, the sign Aries was passing through the constellation Taurus, during the Abrahamic age through Aries and during the Christian age it was passing through Pisces. The sign Aries is now passing into the constellation Aquarius, water carrier. This marks the scientific era, as water comprises the symbolic figure of scientificity. The sign moves on the ecliptic fifty seconds of a degree every year. It would, therefore, require 25,816 years to pass through the entire circuit, were it not for the fact of periods of foreshortening, induced by planetary attraction, reducing the length of the grand cycle to about 24,000 years.

"The Lord sent two of his disciples to the city where said He, 'You will find a man with a pitcher in his hand. He will prepare a supper.' The disciples went as directed, found the water-carrier and he prepared a supper in an upper chamber. This supper, the passover, had reference to the passover of one dispensation to another, and pointed directly to this age when the water-carrier or Aquarius becomes the mark of the dispensation instead of Pisces or fishes. The zodiacal cycle is marked by twelve grand divisions, each one terminating a month of the zodiacal tree. This tree yields her fruit every month, bearing twelve manner or kinds and is thus stated in Revelations. At the end of each month, a month being a dispensation, there comes a conjunction of God and man by a process of eating together, the last one of which terminates the series and is called the last supper. To this supper the angel standing in the sun (this means a man in illumination) calls, crying with a loud voice to all the fowls (those who are in the desire for knowledge) that fly in the midst of heaven, 'Gather yourselves together to the supper of the great God.' The angel standing in the sun (the sun of human intelligence) is the water-carrier or Aquarius and through him will terminate the dispensation. The Lord's supper more than eighteen hundred years ago portrayed this final conjunction of God and man, and indicated the appropriation by man of the Divine life, elevating the humanity into the righteousness of Divine sonship, fulfilling the scripture 'to all that believe in His name, He gives the power to become the sons of God.' The Korean knows that to become a son of God is to become the offspring of Deity, and knowing this shapes his career accordingly. The Korean cosmogony is as peculiar to Korean history as the other phases of its system. In fact, their cosmogonical theory constitutes the foundation of their religious, moral, social and national construction. The earth is a concave sphere rather than a convex globe. The arguments employed to sustain the theory are as ably presented and equally conclusive, as those to sustain the Copernican system. As presented by the head of the Korean unity, they appear unanswerable. The Copernican system of astronomy was not a demonstrated premise. It might be true or false. If the premise is assumed the conclusion following through the result of logical argument and sequence is but an assumption. Our premise is not assumed, but so clearly proven that when presented to one or ten thousand people they agree to its correctness. There is no room to question the accuracy of the basis of our argument. According to the Korean theory, the earth is a concave sphere, with a diameter of about 8,000 miles, the sun, or at least the astral center, being one-half this distance. There are three atmospheres, our own, composed of oxygen and nitrogen, one immediately above it of pure hydrogen, and above that an atmosphere of carbon. The sun has a light and dark side, night and day being the result of the alternate relations to us of these two sides. We do not see the central sun, but merely the projected focal point, which is the result of refractions through the atmospheres, the projected sun being planted on the upper surface of our atmosphere at the point where the two surfaces of hydrogen

and oxygen are contiguous. This focal point in the great shell or egg corresponds in the greater egg to the vitellus in the egg of the common chick. The composition of the shell is metallic, mineral and water. There are seven strata, laminae or layers of metallic substance composed of the seven primary metals. These are planes or spheres, superimposed one upon another, and reflected into the heavens constitute the photospheres or planets, as, for instance, the gold plane, the lowest or outermost, reflects Saturn, the golden planet. The metal mercury reflects the planet Mercury, etc.

## INDUSTRIAL NOTES.

### The Weal and Woe of the Toilers.

The ravages of cholera are increasing in Damascus.

Great storms and floods are raging in England and France.

Railroad fares have been reduced in Saxony by Government management.

Great fear exists on the part of the Government of Paraguay that a revolutionary uprising awaits them.

In many sections of Mexico there is a scarcity of food and great suffering prevails among the people.

Canton, Ohio Dueber Watch Co. has made a twenty per cent' reduction in the wages of all their employees.

The fall term of the United States Supreme Court began Oct. 26, the docket was called with 1395 cases.

There has been established, by the Painter's Union of Vienna a school for apprentices which has been very successful.

10,000,000 pounds of wool will be produced in Oregon this year; 2,000,000 pounds will be manufactured in that State.

The municipal employment bureaus of Paris labor organizations, procured work last month for 2,657 persons, while the number of applicants was over 10,000.

Many families in Berlin are living on a diet of potatoes, in consequence of inability to obtain work, committees are being formed for the purpose of instituting a system, for the administration of relief.

200,000 of people are without food in London. And half of the population of Reazan has died of hunger or disease. Women go out to seek for food and return to find their children dead from starvation.

During the last forty years the hours of labor in the New England factories have decreased nearly 30 per cent., cost of production has decreased 50 per cent., efficiency in production has increased over 200 per cent.

The Salvation Army people have taken measures for the erection of an \$8,000, thirty room building for the purpose of a rescue home for women. The site is near Beulah Station on the, Laundry Farm Railroad, Oakland, S. F.

Fruit culture in California yields the following profits: Raisin culture in Fresno County from \$150 to \$400, per acre, walnut from \$200 to \$400, prunes, peaches and apricots average \$250 per acre, and the receipts for Riverside oranges have been as high as \$1,200 per acre.

At the 1st meeting of the Indiana State A. F. of L. resolutions were adopted recommending the "election of United States Senators direct by the people, censuring legislators who voted against labor measures, barring office seekers and politicians from membership in the Federation, and condemning business houses that keep open on Sunday."

Mrs. Livermore's assertion that intemperance is greatly increasing the number of insane is fully sustained by the statistics of science. It is not only the predisposition to insanity and the actual insanity produced in the individual himself by the malignant influence of alcohol, but a still greater evil, the transmission of its dangers by the laws of heredity. The children not only of the confirmed inebriate, but of the moderate drinker, inherit constitutional tendencies to intellectual weakness, idiosyncrasy, or even imbecility, while morally their faculties are liable to be distorted and depraved. This consideration is one of the most potent of all the complications of the temperance problem.—*Boston Traveler*.



## GOG AND MAGOG.

Weekly Record of the Culminating Struggle Between the Two Great Wings of Competism.

Kansas City sign painters have united.

All stereotypers of Denver are union men.

The drug clerks of New York have organized.

A general strike is expected of printers throughout Germany.

The bakers of Chicago are going to start a co-operative bakery.

Indianapolis machinists have established an employment bureau.

Boilermakers of Grand Rapids, Mich., and Houston, Texas have organized.

Five new local unions of Philadelphia carpenters were recently organized in one week.

The glass blowers strike in France is still raging with persistent determination on both sides.

Columbus plasterers struck against a fifty per cent. reduction. Their wages being \$3.00 per day.

Twenty new unions were organized during the year by the Connecticut State Federation of Labor.

The colored barbers of Indianapolis have united. 29 local barber's unions were organized in nine months.

8,000 miners employed at Worcestershire and Staffordshire struck Oct. 26th against a proposed to per cent. reduction in wages.

The general strike ordered by the Pittsburg convention of railroad coal miners began last week, about 10,000 men quit work. A bitter struggle is expected.

Pittsburg, Pa., coal mine operators have threatened to import labor from Europe to carry on their operations, unless the striking miners return to work within a week.

Spring Hill, Nova Scotia coal miners threaten another strike—for the enforcement of an agreement which was made last year regarding the weight of loaded coal boxes.

The Iron Moulder's International Union has paid out \$51,000 in strikes in less than a year. \$1,300 is being paid out weekly to members on strike, with other expenses.

All the switchmen of the Great Northern Railroad yards at Grand Forks, N. D., struck Oct., 29, demanding the reinstatement of their yard-master who had recently been discharged.

There is about to be established in Los Angeles, Cal., a grocery store to be known as the Los Angeles County Commercial Alliance, co-operative in principle. No member is allowed to own more than ten \$5.00 shares of stock.

The organized telegraphers on the Southern Pacific railway have been notified that union men will not be tolerated on that road; and the conductors, brakemen and switchmen of the same road have demanded an increase of wages.

Among 10,000 workmen employed in the Palace gardens at Pekin, China, 3,000 who were carvers, joined by the carpenters, struck, demanding that their wages be trebled. After a brief, but vigorous contest their wages were doubled, and peace restored.

At the fifth annual convention of the United typothete, Boss Printers of America, held recently in Cincinnati, they considered a uniform scale of wages and prices, and the best means to fight the International Typographical Union, which will endeavor to obtain the nine hour work day.

One of the largest labor demonstrations ever seen in London occurred recently at Hyde Park under the auspices of the carpenters and joiners. Resolutions were adopted pledging the united support of organized labor to the carpenters, joiners and machinists in their struggle to secure the eight hour day and a re-adjustment of wages.

The longest struggle ever waged between capital and labor on the Pacific Coast has come to an end after a nineteen months contest. The iron moulders have surrendered. Over \$200,000 was expended by the striking union, \$50,000 of which was contributed by the International Union of Iron moulders, and \$150,000 by local and outside interested unions.

## THE VOICE.

By Linda Schermerhorn Hibner.

I hear the voice of one who cries aloud  
"Prepare the way! Make straight the places rough;  
Lift up the hearts of toll unceasing howl,  
Say to the famished ones; behold, enough  
For all your need! Shall man withhold from man  
God's universal gifts? Shall one enslave  
A million—men whose blood like water ran  
To free the slaves? For shame! the right God gave  
To each and all to people his fair earth,  
And draw their sustenance from her generous breast;  
Now who are ye who steal away the worth  
Of honest toil, and curse where God hath blessed?  
Make restitution. Take ye off the ban  
On home, on marriage, God given rights to man."

"So shall your souls be cleansed from this great sin,  
So shall ye have a song as in the night,  
So shall the reign of Christ on the earth begin,  
So shall our land be flooded with the light,  
Revealed of old to three disciples' eyes;  
The shining of this face, our Rock of Trust,  
'Neath that regenerative force shall rise  
Truth from its ashes, Freedom from its dust,  
Hope from its grave, Faith from its ruined shrine,  
Into all dark unlovely spots shall reach  
That love en-kindling Light of God, 'Twill shine  
Into men's hearts, and each shall say to each,  
'Thou art my brother, Let our warfare cease,  
And in their souls shall brood the Dove of Peace."

"Quicken'd by that reviving power,  
Old earth shall feel new life in every vein,  
The wilderness shall burst forth into flower,  
Each dead dry stalk shall leave, and bloom again.  
Earth's solitary places shall rejoice,  
And lo! in deserts dry and parched so long  
The rush of many waters! and the voice  
Of hills and mountains breaking into song!  
While all the forest-trees shall clap their hands,  
Instead of thorns shall come the green fir-tree,  
The myrtle grow where now the briar stands,  
Hasten the day, O Lord, when these things be,  
Let wrong and cruelty, and famine cease,  
And usher in thy reign 'O Prince of Peace."

## Oh! Who Will Rock The Cradle?

"Oh! who will rock the cradle, when  
The women go out voting?"

Is the old saw we daily hear  
The average men all quoting.  
And this the answer I would give,  
While warm the question wakes,  
The one who did the rocking, when  
THE WOMEN PAID THEIR TAXES.

Rock the cradle, keep it up,  
Rock the public's baby;  
Mother is for equal rights  
Father also—maybe.

When women leave their families  
For charitable work:  
Who chides them for their waste of time,  
Or household duties shirking?  
'Though they should spend a week or more  
At fairs or supper tables.  
Do anxious men rise up and ask:  
'Oh! who doth rock the cradles?"

Rock the cradle, etc. etc.

He most condemns the suffragist,  
And for excuses is looking,  
Whose wife goes out to earn their bread,  
By sewing, washing, cooking,  
She toils, while he gets drunk and votes,  
And seeks the gambling table—  
While they're both gone, I wonder who  
Stays home to rock the cradle?

Rock the cradle, etc. etc.

The hand that rocked the cradle, when  
The women dressed so gaily,  
Go out to luncheons, clubs and balls,  
Or some amusement daily;  
Or when their studies they pursue,  
Or bend o'er artist's pallet,  
Or draw or play; can rock again,  
When women cast their ballot.

Rock the cradle, etc. etc.

## GOG AND MAGOG.

Weekly Record of the Culminating Struggle between the Two Great Wings of Competism.

Kansas City sign painters have united.

All stereotypers of Denver are union men.

The drug clerks of New York have organized.

A general strike is expected of printers throughout Germany.

The bakers of Chicago are going to start a co-operative bakery.

Indianapolis machinists have established an employment bureau.

Boilermakers of Grand Rapids, Mich., and Houston, Texas have organized.

Five new local unions of Philadelphia carpenters were recently organized in one week.

The glass blowers strike in France is still raging with persistent determination on both sides.

Columbus plasterers struck against a fifty per cent. reduction. Their wages being \$3.00 per day.

Twenty new unions were organized during the year by the Connecticut State Federation of Labor.

The colored barbers of Indianapolis have united. 29 local barber's unions were organized in nine months.

8,000 miners employed at Worcestershire and Staffordshire struck Oct. 26th against a proposed 10 per cent. reduction in wages.

The general strike ordered by the Pittsburg convention of railroad coal miners began last week, about 10,000 men quit work. A bitter struggle is expected.

Pittsburg, Pa., coal mine operators have threatened to import labor from Europe to carry on their operations, unless the striking miners return to work within a week.

Spring Hill, Nova Scotia coal miners threaten another strike—for the enforcement of an agreement which was made last year regarding the weight of loaded coal boxes.

The Iron Moulder's International Union has paid out \$51,000 in strikes in less than a year. \$1,300 is being paid out weekly to members on strike, with other expenses.

All the switchmen of the Great Northern Railroad yards at Grand Forks, N. D., struck Oct. 29, demanding the reinstatement of their yard-master who had recently been discharged.

There is about to be established in Los Angeles, Cal., a grocery store to be known as the Los Angeles County Commercial Alliance, co-operative in principle. No member is allowed to own more than ten \$5.00 shares of stock.

The organized telegraphers on the Southern Pacific railway have been notified that union men will not be tolerated on that road; and the conductors, brakemen and switchmen of the same road have demanded an increase of wages.

Among 10,000 workmen employed in the Palace gardens at Pekin, China, 3,000 who were carvers, joined by the carpenters, struck, demanding that their wages be trebled. After a brief, but vigorous contest their wages were doubled, and peace restored.

At the fifth annual convention of the United typothize, Boss Printers of America, held recently in Cincinnati, they considered a uniform scale of wages and prices, and the best means to fight the International Typographical Union, which will endeavor to obtain the nine hour work day.

One of the largest labor demonstrations ever seen in London occurred recently at Hyde Park under the auspices of the carpenters and joiners. Resolutions were adopted pledging the united support of organized labor to the carpenters, joiners and machinists in their struggle to secure the eight hour day and a re-adjustment of wages.

The longest struggle ever waged between capital and labor on the Pacific Coast has come to an end after a nineteen months contest. The iron molders have surrendered. Over \$200,000 was expended by the striking union, \$50,000 of which was contributed by the International Union of Iron molders, and \$150,000 by local and outside interested unions.

## THE VOICE.

By Linda Schermerhorn Hibner.

I hear the voice of one who cries aloud  
 "Prepare the way! Make straight the places rough;  
 Lift up the hearts of toll unseeing bowed;  
 Say to the famished ones; behold, enough  
 For all your need! Shall man withhold from man  
 God's universal gifts? Shall one enslave  
 A million—men whose blood like water ran  
 To free the slaves? For shame! the right God gave  
 To each and all to people his fair earth,  
 And draw their sustenance from her generous breast;  
 Now who are ye who steal away the worth  
 Of honest toil, and curse where God hath blest?  
 Make restitution. Take ye off the ban  
 On home, on marriage, God given rights to man."

"So shall your souls be cleansed from this great sin,  
 So shall ye have a song as in the night,  
 So shall the reign of Christ on this world begin,  
 So shall our land be flooded with the light,  
 Revealed of old to three disciples' eyes;  
 The shining of this face, our Rock of Trust,  
 'Neath that regenerative force shall rise  
 Truth from its ashes, Freedom from its dust,  
 Hope from its grave, Faith from its ruined shrine,  
 Into all dark unlovely spots shall shine  
 That love enkindling Light of God, 'Twill shine  
 Into men's hearts, and each shall say to each,  
 'Thou art my brother, Let our warfare cease,  
 And in their souls shall brood the Dove of Peace."

"Quickened by that reviving power,  
 Old earth shall feel new life in every vein,  
 The wilderness shall burst forth into flower,  
 Each dead dry stalk shall leave, and bloom again.  
 Earth's solitary places shall rejoice,  
 And lot in deserts dry and parched so long  
 The rush of many waters! and the voice  
 Of hills and mountains breaking into song!  
 While all the forest-trees shall clap their hands,  
 Instead of thorns shall come the green fir-tree,  
 The myrtle grow where now the brier stands,  
 Hasten the day, O Lord, when these things be,  
 Let wrong and cruelty, and famine cease,  
 And usher in thy reign 'O Prince of Peace."

## Oh! Who Will Rock The Cradle?

"Oh! who will rock the cradle, when  
 The women go out voting?"  
 Is the old saw we daily hear  
 The average man all quoting.  
 And this the answer I would give,  
 While warm the question waxes,  
 The one who did the rocking, when  
 THE WOMEN PAID THEIR TAXES.

Rock the cradle, keep it up,  
 Rock the public's baby;  
 Mother is for equal rights  
 Father also—maybe.

When women leave their families  
 For charitable working;  
 Who chides them for their waste of time,  
 Or household duties shirking?  
 'Trough they should spend a week or more  
 At fairs or supper tables.  
 Do anxious men rise up and ask:  
 "Oh! who doth rock the cradles?"

Rock the cradle, etc. etc.  
 He most condemns the suffragist,  
 And for excuse is looking,  
 Whose wife goes out to earn their bread,  
 By sewing, washing, cooking,  
 She toils, while he gets drunk and votes,  
 And seeks the gambling table—  
 While they're both gone, I wonder who  
 Stays home to rock the cradle?

Rock the cradle, etc. etc.  
 The hand that rocked the cradle, when  
 The women dressed so gaily,  
 Go out to luncheons, clubs and balls,  
 Or some amusement daily;  
 Or when their studies they pursue,  
 Or bend o'er artist's pallet,  
 Or draw or play; can rock again,  
 When women cast their ballot.  
 Rock the cradle, etc. etc.



## Woman's World.

It is our aim to establish herein a nucleus for the focalization of all that should interest, benefit and tend to restore woman to that station which is her rightful libertarians and inevitable destiny, to wit: equality with man in all the relations of life. We ask, therefore, that both the male and female readers of this paper will aid us in the work of elevating the womanhood of the age by contributing either original or selected matter touching upon this vital theme.]

Address communications: EDITRESS WOMAN'S DEPARTMENT.

*A woman—in so far as she beholdeth  
Her one Beloved's face;  
A mother—with a great heart that enfoldeth  
The children of the Race:  
A body, free and strong, with that high beauty  
That comes of perfect use, is built thereof;  
A mind where Reason ruleth over Duty,  
And Justice reigns with Love;  
A self-poised, royal soul, brave, wise and tender,  
No longer blind and dumb:  
A Human Being of unknown splendor,  
Is she who is to come!*

—Charlotte Perkins Stetson.

In a recent work misnamed 'Justice,' Herbert Spencer goes over the ground previously occupied by himself, recanting his views on the subject of woman suffrage, and the general equality of the sexes.

Some of the reasons given for his change of position, would scarcely be worthy of criticism, from a less prominent antagonist.

He brings against the poor, frail woman, that old, often reiterated, charge of acting from impulse; but he cannot be supposed to have received any new light on this particular phase of weakness, and it seems rather singular that so startling a change, should occur in one belonging to a sex whose scholars are generally supposed to arrive at no conclusions, without deep and exhaustive research, as contrasted with that fatal impulsiveness of women.

But contradictory as it may appear, it is a fact, that after years of an apparently progressive advocacy of woman's rights in general, Mr Spencer's thought has culminated in the conclusion that instead of too few, woman has (at least in England and America,) too many rights; and in her domestic relations with man, and in the rights conceded by law, retrogressive action is needed, rather than advance in woman's freedom.

In addition to her disability resulting from a proneness to act from impulse, he pleads her intellectual inferiority as an argument against the exercise of any function involving the legislative branches of government. He says in effect, that while very few men think for themselves, or form independent opinions, the number of women who do so, is so limited as to have practically no existence. This argues a rather narrow experience with the sex, for of all their weaknesses and failings, that of not having an opinion, strikes a close observer, as rather ludicrously futile as an argument against woman's mentality. The opinion may be without proper foundation, or open to many other criticisms, but as a matter of fact exists in rather too startling and decided a manner to quite suit the masculine mind in many cases.

Then again he accuses woman of being too tender-hearted, and says that if she could vote, she would be much more likely than not, to take from the superior-to-wit: the successful—and give to the inferior! Making need, instead of ability, the measure of beneficence.

Not so very unhappy a standard, after all! To us however, who do not believe in what Spencer calls beneficence, this does not seem so fatal an argument as it does to Mr. Spencer, who has evidently, by his accession to greater wealth, been converted to a very great degree of conservatism, and a very tender regard for the rights of the successful man. Well may he fear the result of Woman's voice in legislation.

Power, also, he says, has such a charm and attraction for woman, that she would be the tool of political, ecclesiastical and social despots, which would cause her to sink her own individuality in subservience to their aims. Could she fail more signally than man in this respect?

When the world has been regenerated, when swords have been beaten into plowshares, and spears into pruning hooks, and suffering no longer exists, he thinks will be the proper time to grant these privileges to women. In other words, when the disease is cured, (which never will be without her co-operation) man will consent to call in a physician.

It has only been 25 years since the first college in this country was opened to woman, and now they contain 40,000.

A woman needs the vote for self-protection, because the vote is in itself a defence. Like an empty revolver, the mere possession of it will probably ensure the carrying out of your wishes.—*Australian Woman's Suffrage Journal.*

Let us be like a bird, one instant lighted  
Upon a twig that swings.  
He feels it bend, but sings on, unafrighted,  
Knowing he hath his wings.—*Victor Hugo.*

"Helen Leah Reed's translation of the twenty-ninth ode of Horace has secured for her the Sargent prize offered by Harvard University this year. She had sixteen male competitors for the honor, but easily won the laurels by her most graceful translation of a bit of very difficult Latin verse.—*Ex.*

A GENTLEMAN(anti-suffragist) remarked a few days since that the appointment of the Board of Lady Managers, in his opinion, was the entering wedge destined to introduce the pernicious doctrine of female suffrage into the plan of our government. Let us strike out the word "pernicious" and insert "blessed," then kneel and pray, "Bless ye the Lord."—*Woman's Chronicle.*

Nobody pretends to think that women would make a bad use of the suffrage. The worst that is said is that they would vote as mere dependents, at the bidding of their male relations. If it be so, so let it be. If they think for themselves, great good will be done, and if they do not, no harm. It is a benefit to human beings to take off their fetters, even if they do not desire to walk.—*John Stuart Mill.*

Mrs. Josephine K. Henry says: "The new constitution does not recognize women, either as people, individuals, persons, or citizens. A man who is deaf, dumb and blind, and who never paid a dollar except on his head, can go to the polls and dictate the laws that govern the affairs of women, while women of education and property, having all their faculties, are not considered "people." All this in the nineteenth century!—*Ex.*

"What nonsense is there?" he asked, as he looked over her shoulder at the paper she had in her hand. "Some fool dress pattern, I suppose."

"No," she replied. "It's a diagram of the pitcher's curves in baseball."

"Lemme see it as soon as you get through, will you?"—*Washington Post.*

## SAME OLD CANDIDATE.

A hard-working woman was asked:

"Madam, are you a woman suffragist?"

"No, Sir," was the answer. "I haven't time to be."

"Haven't time? Well, if you had the privilege of voting, whom would you support?"

"The same man I have supported for the last ten years."

"And who is that?"

"My husband.—*Ex.*

THE assertion is so often made by the men that the ballot will be granted the women whenever a majority of them demand it. This theory is appropriately ventilated by Miss H. Augusta Howard of Georgia, in the following extract from a private letter received from her last week. She says:

"A majority of women will not demand the ballot until a majority of men signify their willingness to grant it. Nine men out of ten will tell you it will be time enough for them to consider woman suffrage when a majority of women themselves are for it. Now, if the mass of women dare not demand it till most men favor it, and if most men will not favor it till the mass of women demand it, pray when shall we get our rights? Plainly not until we change our policy and fight for our rights instead of pleading and arguing for them. So far as my knowledge goes, history does not record that the liberties of any one class of human beings have been extended primarily through the conscience-development of their oppressors. Women ought to ruminate this fact and then ask themselves whether they ever hope that their case shall prove an exception to the rule. If the dawn of the twentieth century finds woman emancipated, we suffragists must adopt some other plan of pursuing our purpose, and that shortly."—*Woman's Chronicle.*

## Woman's World.

It is our aim to establish herein a nucleus for the focalization of all that should interest, benefit and tend to restore woman to that station which is her rightful inheritance and inevitable destiny, to wit: equality with man in all the relations of life. We ask, therefore, that both the male and female readers of this paper will aid us in the work of elevating the womanhood of the age by contributing either original or selected matter touching upon this vital theme.]

Address communications: EDITRESS WOMAN'S DEPARTMENT.

*A woman—in so far as she beholds  
Her one Beloved's face;  
A mother—with a great heart that enfolds  
The children of the Race;  
A body, free and strong, with that high beauty  
That comes of perfect use, is built therefor;  
A mind where Reason rules over Duty,  
And Justice reigns with Love;  
A self-poised, royal soul, brave, wise and tender,  
No longer blind and dumb;  
A Human Being of unknown splendor,  
Is she who is to come!*

—Charlotte Perkins Stetson.

In a recent work misnamed "Justice," Herbert Spencer goes over the ground previously occupied by him, recanting his views on the subject of woman suffrage, and the general equality of the sexes.

Some of the reasons given for his change of position, would scarcely be worthy of criticism, from a less prominent antagonist.

He brings against the poor, frail woman, that old, often reiterated, charge of acting from impulse; but he cannot be supposed to have received any new light on this particular phase of weakness, and it seems rather singular that so startling a change should occur in one belonging to a sex whose scholars are generally supposed to arrive at no conclusions, without deep and exhaustive research, as contrasted with that fatal impulsiveness of women.

But contradictory as it may appear, it is a fact, that after years of an apparently progressive advocacy of woman's rights in general, Mr Spencer's thought has culminated in the conclusion that instead of too few, woman has (at least in England and America,) too many rights; and in her domestic relations with man, and in the rights conceded by law, retrogressive action is needed, rather than advance in woman's freedom.

In addition to her disability resulting from a proneness to act from impulse, he pleads her intellectual inferiority as an argument against the exercise of any function involving the legislative branches of government. He says in effect, that while very few men think for themselves, or form independent opinions, the number of women who do so, is so limited as to have practically no existence. This argues a rather narrow experience with the sex, for all their weaknesses and failings, that of not having an opinion, strikes a close observer, as rather ludicrously futile as an argument against woman's mentality. The opinion may be without proper foundation, or open to many other criticisms, but as a matter of fact exists in rather too startling and decided a manner to quite suit the masculine mind in many cases.

Then again he accuses woman of being too tender-hearted, and says that if she could vote, she would be much more likely than not, to take from the superior-to-wit: the successful—and give to the inferior! Making need, instead of ability, the measure of beneficence.

Not so very unhappy a standard, after all! To us however, who do not believe in what Spencer calls beneficence, this does not seem so fatal an argument as it does to Mr. Spencer, who has evidently, by his accession to greater wealth, been converted to a very great degree of conservatism, and a very tender regard for the rights of the successful man. Well may he fear the result of Woman's voice in legislation.

Power, also, he says, has such a charm and attraction for woman, that she would be the tool of political, ecclesiastical and social despots, which would cause her to sink her own individuality in subservience to their aims. Could she fail more signally than man in this respect?

When the world has been regenerated, when swords have been beaten into plowshares, and spears into pruning hooks, and suffering no longer exists, it thinks will be the proper time to grant these privileges to women. In other words, when the disease is cured, (which never will be without her co-operation) man will consent to call in a physician.

It has only been 25 years since the first college in this country was opened to woman, and now they contain 40,000.

A woman needs the vote for self-protection, because the vote is in itself a defence. Like an emergency revolver, the mere possession of it will probably ensure the carrying out of your wishes.—*Australian Woman's Suffrage Journal.*

Let us be like a bird, one instant lighted  
Upon a twig that swings.  
He feels it bend, but sings on, unafrighted,  
Knowing he hath his wings.—*Victor Hugo.*

"Helen Leah Reed's translation of the twenty-ninth ode of Horace has secured for her the Sargent prize offered by Harvard University this year. She had sixteen male competitors for the honor, but easily won the laurels by her most graceful translation of a bit of very difficult Latin verse.—*Ex.*

A GENTLEMAN (anti-suffragist) remarked a few days since that the appointment of the Board of Lady Managers, in his opinion, was the entering wedge destined to introduce the pernicious doctrine of female suffrage into the plan of our government. Let us strike out the word "pernicious" and insert "blessed," then kneel and pray, "Bless ye the Lord."—*Woman's Chronicle.*

Nobody pretends to think that women would make a bad use of the suffrage. The worst that is said is that they would vote as mere dependents, at the bidding of their male relations. If it be so, so let it be. If they think for themselves, great good will be done, and if they do not, no harm. It is a benefit to human beings to take off their fetters, even if they do not desire to walk.—*John Stuart Mill.*

Mrs. Josephine K. Henry says: "The new constitution does not recognize women, either as people, individuals, persons, or citizens. A man who is deaf, dumb and blind, and who never paid a dollar except on his head, can go to the polls and dictate the laws that govern the affairs of women, while women of education and property, having all their faculties, are not considered 'people.' All this in the nineteenth century!—*Ex.*

"What nonsense is there?" he asked, as he looked over her shoulder at the paper she had in her hand. "Some fool dress pattern, I suppose."

"No," she replied. "It's a diagram of the pitcher's curves in baseball."

"Lemme see it as soon as you get through, will you?"—*Washington Post.*

## SAME OLD CANDIDATE.

A hard-working woman was asked:

"Madam, are you a woman suffragist?"

"No, Sir," was the answer. "I haven't time to be."

"Haven't time? Well, if you had the privilege of voting, when would you support?"

"The same man I have supported for the last ten years."

"And who is that?"

"My husband."—*Ex.*

THIS assertion is so often made by the men that the ballot will be granted the women whenever a majority of them demand it. This theory is appropriately ventilated by Miss H. Augusta Howard of Georgia, in the following extract from a private letter received from her last week. She says:

"A majority of women will not demand the ballot until a majority of men signify their willingness to grant it. Nine men out of ten will tell you it will be time enough for them to consider woman suffrage when a majority of women themselves are for it. Now, if the mass of women dare not demand it till most men favor it, and if most men will not favor it till the mass of women demand it, pray when shall we get our rights? Plainly not until we change our policy and fight for our rights instead of pleading and arguing for them. So far as my knowledge goes, history does not record that the liberties of any one class of human beings have been extended primarily through the conscience-development of their oppressors. Women ought to ruminate this fact and then ask themselves whether they ever hope that their case shall prove an exception to the rule. If the dawn of the twentieth century finds woman emancipated, we suffragists must adopt some other plan of pursuing our purpose, and that shortly."—*Woman's Chronicle.*



## THE LIQUOR SCOURGE.

Facts and Figures Concerning the Arch-Fiend that is Desolating the Land.

## INTEMPERANCE AND INSANITY.

A recent contributor to the *Western Christian Advocate*, writing of intemperance and insanity, quotes Dr. Parchafe as giving the causes of insanity in 976 cases of which he had knowledge, and of these intemperance was responsible for 164. He quotes Dr. Griesinger, professor of clinical medicine and mental science in the University of Berlin, as citing drunkenness as "one of the most important causes of domestic troubles," to which 241 more of these cases of insanity were accredited. He furthermore says: "Drunkenness stands midway between physical and mental diseases. Its effects are very powerful and complex." He adds: "On the one hand, the action of alcoholic excesses is principally purely physical, in part direct, by causing irritation and changes in the nutrition of the brain, by the development of chronic stasis within the cranium; in part indirect, by producing drunkard's scurvy, fatty degeneration of the liver, serious gastric diseases; in short, by complete ruin of the constitution." He then cites drunkenness as producing important physical causes, by the quarrels and brawls which drunkenness so frequently occasions, and the sad mental impressions which it causes, domestic discomfort, withdrawal from the family, ruin in business, and loss of self-respect which it must force home upon the drunkard. This is weighty scientific testimony which ought to warn all users of intoxicants of the peril involved in the drinking habit in the way of physical and mental deterioration and ruin. The insane asylums of this country steadily increase in numbers, and like our prisons, are, many of them, over-crowded. Alcoholism, directly or indirectly, is undoubtedly chief among the causes.—*Ex.*

## THE REASON WHY.

One reason why it is so hard to drive out the saloon business, is that it is the only parlor and club room thousands of poor men have. It is always ready to receive them. It is lighted and warmed and usually furnished with chairs. The floor is not covered with a fine carpet which the poor man would be in mortal dread of soiling. Men who have no comforts at home are not attracted by luxurious furniture such as is found in our best churches. Finery repels them, but rude accommodations attract them. Thousands of young men shut up in cramped quarters at boarding houses have been drawn into saloons to spend their evening hours where they can meet their companions even when as yet they had formed no bad habits and had no thought of becoming habitual drinkers. The devil's snares are planned with consummate skill and adjusted to the conditions of human nature with ingenuity worthy a better cause.—*New York Christian Advocate.*

The first cost of a gallon of whiskey is ten cents; it retails from the saloon at about five dollars. On this gallon of liquor the distiller clears twenty-five cents, the government ninety cents, and the retailer about three dollars and seventy-five cents, and yet labor organizers say we must not meddle with the saloon.—*Ex.*

Mrs. Hoffmann in speaking on the subject of the evening, said that several centuries ago Holland was laid open to the fury of the sea. In fourteen years the country was inundated ten times, with great damage and loss of life; yet, when the proposition to have Holland protected by dykes was introduced, objections were heard on all sides. The classes who objected were, first, those who believed that the power of the sea could not be stayed by any human device. Then there were those who lived on high land and were not affected by the floods. The third class was composed of professed Christians, who believed that it was flying in the face of God to erect artificial barriers, for had He ordained it there would be natural cliffs to protect the country. The last opposers were wreckers.

Nevertheless, the people came together and erected 150,000 miles of dykes around Holland, so strong and firm that the ocean could not break through. Every child in the kingdom has been taught to watch the dykes and though he is walking on the uppermost or lowest of them, to spread the alarm if the least stream of water is seen coming through.

Mrs. Hoffmann thought that the same measures should be adopted in excluding liquor from the United States, but that the

most stringent laws should be the dykes against its use. She held that the Christian people were the principal enemies of total abstinence, because they took no part in closing up saloons or opposing the liquor traffic.

"One form of government is as bad as another," said the lecturer. James G. Blaine as Secretary of State has done his utmost to introduce beer and wines into Mexico and South America, and is succeeding well.—*Examiner.*

## SUSTAINED BY THE VOTES OF CHRISTIAN MAN.

We firmly believe that the day will come when the people of this country will look back upon the legalized liquor-traffic, as they now look back upon slavery, as something whose existence seems almost incredible among an enlightened people and in a nominally Christian land. And most amazing of all to look back upon will be the fact that the license system, like slavery in its day, was upheld and justified in Christian pulpits and sustained by the votes and influence of Christian men.—*The Christian at Work.*

## "GOING TO THE CITIES."

The last census reports give some interesting figures concerning the difference between the increase of the urban and the rural population of the country. The tendency to concentration of population is marked all over the world, but nowhere is it so noticeable as in the United States. In 1880 there were 286 cities in the world with a population of more than 8,000. In 1890 that number was increased to 443. It will be seen that this increase is quite out of proportion to the general increase in population. The urban population of the world today is 29.13 per cent of the whole, or nearly one-third, while in 1880 it was only 22.57 per cent. No doubt this marked increase in the progress of concentration of population is due in a great measure to the wonderful facilities in communication and transportation and to the general monotony of country life. In the days when the country people rarely visited the towns, and when the city people made few excursions into the rural districts, many lived, spent their lives and died near where they were born. But nowadays the country lad and the country lass get a breath of city air early in life and they are soon caught and fascinated by its highly charged perfumes and are never cognizant of its poisons. It is a part of the American youth to love sports and excitement of all kinds, and he soon learns that there is more superficial enjoyment in watching the wheels of a big city go round than in attending camp meeting a few times a year and listening to the lonesome songs of the cricket and the katydid. A moment's consideration will show that this centralization is due to other than purely economic causes. As a matter of fact, people who are accustomed to making a living by manual labor—and most country people are dependent upon hard toil of one sort or another—are much surer of a good living in the country than in the city. There is scarcely any such thing as mere subsistence in the country except in cases of illness or other misfortune; but on the other hand even able-bodied, intelligent and industrious workmen who leave the fields and mills of the lands for the streets and factories of the city take a palpable risk. But in spite of the personal hazards, the insincerities, the hypocrisies and the humiliations attendant upon the observance of social caste in great cities, the country youths forsake their homes more and more each succeeding year. It is not to gain a better living—it is to experience a faster life. In the case of those who have had a smattering of education it is to enjoy the broader fields of culture and learning afforded by the centers of population. The untrained seek the coarser excitements and associations of the town. As a natural result many cities are over-populated and have a class of paupers, who, by the way, are not generally from the neighboring farms, but are more likely to be foreigners who cannot cope with the honest and industrious natives in a struggle for subsistence. On the other hand, many of the old pleasures and diversions once dear to the rustic heart are relegated to the almost forgotten past. The community of hills and dales and scattering villages is indeed a lonely one today, deserted as it is by the youth and the life of population.

—*Kansas City Times.*

He studied elocution and dramatic art in vain,  
He could not be an actor, but his loss became our gain;  
For he spoke unto the public in accents loud and plain,  
And we blessed the new conductor on the elevated train.

—*Gay Leslie, in Puck.*

## THE LIQUOR SCOURGE.

Facts and Figures Concerning the Arch-Fiend that is Desolating the Land.

## INTEMPERANCE AND INSANITY.

A recent contributor to the *Western Christian Advocate*, writing of intemperance and insanity, quotes Dr. Parchaffe as giving the causes of insanity in 976 cases of which he had knowledge, and of these intemperance was responsible for 164. He quotes Dr. Griesinger, professor of clinical medicine and mental science in the University of Berlin, as citing drunkenness as "one of the most important causes of domestic troubles," to which 241 more of these cases of insanity were accredited. He furthermore says: "Drunkenness stands midway between physical and mental causes. Its effects are very powerful and complex." He adds: "On the one hand, the action of alcoholic excesses is principally purely physical, in part direct, by causing irritation and changes in the nutrition of the brain, by the development of chronic stasis within the cranium; in part indirect, by producing drunkard's scurvy, fatty degeneration of the liver, serious gastric diseases; in short, by complete ruin of the constitution." He then cites drunkenness as producing important physical causes, by the quarrels and brawls which drunkenness so frequently occasions, and the sad mental impressions which it causes, domestic discomfort, withdrawal from the family, ruin in business, and loss of self-respect which it must force home upon the drunkard. This is weighty scientific testimony which ought to warn all users of intoxicants of the peril involved in the drinking habit in the way of physical and mental deterioration and ruin. The insane asylums of this country steadily increase in numbers, and like our prisons, are, many of them, over-crowded. Alcoholism, directly or indirectly, is undoubtedly chief among the causes.—*Ex.*

## THE REASON WHY.

One reason why it is so hard to drive out the saloon business, is that it is the only parlor and club room thousands of poor men have. It is always ready to receive them. It is lighted and warmed and usually furnished with chairs. The floor is not covered with a fine carpet which the poor man would be in mortal dread of soiling. Men who have no comforts at home are not attracted by luxurious furniture such as is found in our best churches. Finery repels them, but rude accommodations attract them. Thousands of young men shut up in cramped quarters at boarding houses have been drawn into saloons to spend their evening hours where they can meet their companions even when as yet they had formed no bad habits and had no thought of becoming habitual drinkers. The devil's snares are planned with consummate skill and adjusted to the conditions of human nature with ingenuity worthy a better cause.—*New York Christian Advocate.*

The first cost of a gallon of whiskey is ten cents; it retails from the saloon at about five dollars. On this gallon of liquor the distiller clears twenty-five cents, the government ninety cents, and the retailer about three dollars and seventy-five cents, and yet labor organizers say we must not meddle with the saloon.—*Ex.*

Mrs. Hoffmann in speaking on the subject of the evening, said that several centuries ago Holland was laid open to the fury of the sea. In fourteen years the country was inundated ten times, with great damage and loss of life; yet, when the proposition to have Holland protected by dykes was introduced, objections were heard on all sides. The classes who objected were, first, those who believed that the power of the sea could not be stayed by any human device. Then there were those who lived on high land and were not affected by the floods. The third class was composed of professed Christians, who believed that it was flying in the face of God to erect artificial barriers, for had He ordained it there would be natural cliffs to protect the country. The last opposers were wreckers.

Nevertheless, the people came together and erected 150,000 miles of dykes around Holland, so strong and firm that the ocean could not break through. Every child in the kingdom has been taught to watch the dykes and though he is walking on the uppermost or lowest of them, to spread the alarm if the least stream of water is seen coming through.

Mrs. Hoffmann thought that the same measures should be adopted in excluding liquor from the United States, but that the

most stringent laws should be the dykes against its use. She held that the Christian people were the principal enemies of total abstinence, because they took no part in closing up saloons or opposing the liquor traffic.

"One form of government is as bad as another," said the lecturer. James G. Blaine as Secretary of State has done his utmost to introduce beer and wines into Mexico and South America, and is succeeding well.—*Examiner.*

## SUSTAINED BY THE VOTES OF CHRISTIAN MAN.

We firmly believe that the day will come when the people of this country will look back upon the legalized liquor-traffic, as they now look back upon slavery, as something whose existence seems almost incredible among an enlightened people and in a nominally Christian land. And most amazing of all to look back upon will be the fact that the license system, like slavery in its day, was upheld and justified in Christian pulpits and sustained by the votes and influence of Christian men.—*The Christian at Work.*

## "GOING TO THE CITIES."

The last census reports give some interesting figures concerning the difference between the increase of the urban and the rural population of the country. Tendency to concentration of population is marked all over the world, but nowhere is it so noticeable as in the United States. In 1880 there were 286 cities in the world with a population of more than 8,000. In 1890 that number was increased to 443. It will be seen that this increase is quite out of proportion to the general increase in population. The urban population of the world today is 29.13 per cent of the whole, or nearly one-third, while in 1880 it was only 22.57 per cent. No doubt this marked increase in the progress of concentration of population is due in a great measure to the wonderful facilities in communication and transportation and to the general monotony of country life. In the days when the country people rarely visited the towns, and when the city people made few excursions into the rural districts, many lived, spent their lives and died near where they were born. But nowadays the country lad and the country lass get a breath of city air early in life and they are soon caught and fascinated by its highly charged perfumes and are never cognizant of its poisons. It is a part of the American youth to love sports and excitement of all kinds, and he soon learns that there is more superficial enjoyment in watching the wheels of a big city go round than in attending camp meeting a few times a year and listening to the lonesome songs of the cricket and the katydid. A moment's consideration will show that this centralization is due to other than purely economic causes. As a matter of fact, people who are accustomed to making a living by manual labor—and most country people are dependent upon hard toil of one sort or another—are much surer of a good living in the country than in the city. There is scarcely any such thing as mere subsistence in the country except in cases of illness or other misfortune; but on the other hand even able-bodied, intelligent and industrious workmen who leave the fields and mills of the lands for the streets and factories of the city take a palpable risk. But in spite of the personal hazards, the insincerities, the hypocrisies and the humiliations attendant upon the observance of social caste in great cities, the country youths forsake their homes more and more each succeeding year. It is not to gain a better living—it is to experience a faster life. In the case of those who have had a smattering of education it is to enjoy the broader fields of culture and learning afforded by the centers of population. The untrained seek the coarser excitements and associations of the town. As a natural result many cities are over-populated and have a class of paupers, who, by the way, are not generally from the neighboring farms, but are more likely to be foreigners who cannot cope with the honest and industrious natives in a struggle for subsistence. On the other hand, many of the old pleasures and diversions once dear to the rustic heart are relegated to the almost forgotten past. The community of hills and dales and scattering villages is indeed a lonely one today, deserted as it is by the youth and the life of population.—*Kansas City Times.*

He studied elocution and dramatic art in vain,  
He could not be an actor, but his loss became our gain;  
For he spoke unto the public in accents loud and plain,  
And we blessed the new conductor on the elevated train.

—Gay Leslie, in *Puck*.



## Diversions.

## Current Chaff of the Humorists and Other Things.

Lady of the house—"But why don't you go to work? Tramp—The fact is, marm I'm utterly opposed to the sweating system."  
*Boston Transcript.*

He Had a Choice.—Hired Boy (on a farm) "Kin I go fishin, this afternoon?" Farmer—"No, but be a good boy and work hard, 'n' mebbe next week you kin go to a funeral." "Kin I go to your n?"—*The Epoch.*

Too Literal.—Teacher—"When the wise men came to the King, what did they say?" Boy—"They said, live forever!" Teacher—"Quite right; and what then?" Boy—"And immediately the King lived forever."—*Christian Register.*

A Scotch dominie, after telling his scholars the story of Ananias and Sapphira, asked them, "Why does not God strike everybody dead that tells a lie?" After a long silence one little fellow exclaimed, "Because there waudna be onybody left."

Baby Alice and mamma were waiting at the station for the train one day, when the gong in the hotel opposite the station sounded for dinner. Alice listened a moment and then exclaimed: "O mamma, hear the tin pan holler!"—*You'd's Companion.*

Father (indignantly)—How does it happen, sir, that you have such a miserable report this term?

Small Son (born under the shadow of Bunker Hill Monument)—I guess it's because you ain't a school director any more.—*Good News.*

"Although he wishes it from birth,  
And covets it through life's brief span,  
Man never, never gets the earth—  
It is the earth that gets the man."

The above verse adorns an undertaker's card in Nebraska.

A Bangor deacon, noted for his praying, has a brother equally noted for profanity. One of the church members, meeting the latter on the street one day, said: "How is it, Jim that you are so profane when your brother is so pious?" "O, well," said Jim, "he doesn't mean anything by his praying, and I don't mean anything by my swearing."

Old Gentleman (to New York hackman)—"My friend, what do you do with your earnings every week—put them in the savings bank?"

Driver—"No sir. After paying the butcher and grocer an' rent, I pack away in barrels what is left. I'm afraid of them savings banks."

Band Leader—"You wants us to play mit der funeral?" "Ees it a military funeral?" Stranger—"No; it's the funeral of my brother. He was a private citizen. He requested that your band should play at his funeral." Band Leader (proudly)—"My pand eh? Vy he shoos my pand?" Stranger—"He said he wanted everybody to feel sorry he died."—*New York Weekly.*

## MAKING A FRESH START.

Client—Your fee is exorbitant. It didn't take you a day to do the work.

Lawyer—It is my regular fee. I am not charging you for time, but for the cost of my legal education.

Client—Well, give me a receipt for the cost of your education, so the next fellow won't have to pay for it too.—*Life.*

## WELL ARMED.

Willie Slimson—Say, ma, you know that piece of cake you put in my coat pocket this morning? Well, while I was going to school, a big boy came up and wanted to lick me.

Mrs. Slimpson—Dear me, you bad boy, I suppose you got whipped as usual.

Willie—No I didn't. I fired the cake at him.—*Clothier and Furnisher.*

## TWO ON A TOUR.

A story is told that on one occasion Charles Dudley Warner, who is neighbor and friend to Mark Twain, wanted him to go walking and Mark, as usual, refused. Duddy insisted, but to no purpose.

"You ought to do it," he said, finally. "It's according to Scripture."

"No 'Mark-the-perfect-man' chestnuts on me," replied the wily humorist. "Where's your authority?"

"The fifth chapter of Matthew, verse the forty-first," said Mr. Warner, "which reads thus: 'And whosoever shall compell thee to go a mile, go with him, Twain.'"

Mr. Clemens went with Mr. Warner that time.

Rev. Dr. Clinton Loeke, the popular Episcopal clergyman of Chicago, made a bad break the other day, but was helped out by the quick wit of his wife. On the day in question he saw a lady about to call whom he was anxious not to meet. So he said to his wife: "Now, I'm off, my dear. I'll run up stairs and escape till she goes away."

After about an hour he quietly tiptoed to the stair landing and listened. All was quiet below. Reassured, he began to descend, and while doing so he thoughtlessly but emphatically called out over the baluster: "Well, my dear, has that old bore gone at last?"

The next instant a voice from below caused the perspiration to bedew his ministerial brow and rooted him to the spot. There came a response which sounded inexpressibly sweet just then. It was the voice of his wife, who with true womanly tact replied:

"Yes, darling, she went away over an hour ago, but here is our good friend, Mrs. Blank, whom I am sure you want to meet."—*Progressive Age.*

Last Saturday, in Oakland a friend was on one of the cable cars going out to that favorite resort, Piedmont. On a seat behind him sat two men. One remarked to the other, "I am surprised to see you out, I thought Saturday afternoon was a busy time with you in the saloon." The other replied, "O those old women who run that coffee house near me have almost ruined my business." Would that the women of America would arouse themselves, and combine against this enemy of the home, so he might be encompassed and outwitted. Place coffee rooms to the right, to the left, in front and in the rear of saloons, anywhere, everywhere, so you keep from going into those character blasting places the men and boys of the homes.

One great mistake the women have made is, they keep too far away from the saloons. One need never fear going anywhere where God's work is to be done. No woman has ever been injured who went into a saloon in the interest of God and humanity.—*Pacific Ensign.*

JAMES H. BUBBETT, Manager, Printing Department of the Bureau of Equitable Commerce, 212 & 214 Front Street.

SAMUEL H. DANIELS, Manager, Branch No. 1, Provision Department, Bureau of Equitable Commerce 212 & 214 Front St.

I. R. MARSTON, Managing Agent, Real Estate Department Bureau of Equitable Commerce 212 & 214 Front Street.

All business relating to either of these departments of the Bureau of Equitable Commerce in San Francisco should be addressed to the respective heads of said departments.

General letters of inquiry concerning the Bureau of Equitable Commerce or patrons should be addressed to, either Dr. Cyrus R. Teed, President of the Board of Directors; or Mrs. M. C. Mills, Secretary, 218 & 220 Noe Street, San Francisco, Cal.

All communications pertaining to the Golden Gate Branch of the Koreshan Unity (Church Triumphant, College of Life or Society Arch Triumphant) should be addressed to Dr. Cyrus R. Teed, 2512 Fillmore Street, San Francisco, Cal.

All business and inquiries relating to the General Assembly of the Koreshan Unity should be addressed to the Guiding Star Assembly, 3617 & 3619 Cottage Grove Ave, Chicago, Ills.

## Diversions.

## Current Chaff of the Humorists and Other Things.

Lady of the house—"But why don't you go to work? Tramp—The fact is, marm I'm utterly opposed to the sweating system." *Boston Transcript.*

He Had a Choice.—Hired Boy (on a farm) "Kin I go fishin, this afternoon?" Farmer—"No, but be a good boy and work hard, 'n' maybe next week you kin go to a funeral." "Kin I go to your n?"—*The Epoch.*

Too Literal.—Teacher—"When the wise men came to the King, what did they say?" Boy—"They said, live forever!" Teacher—"Quite right; and what then?" Boy—"And immediately the King lived forever."—*Christian Register.*

A Scotch dominie, after telling his scholars the story of Ananias and Sapphira, asked them, "Why does not God strike everybody dead that tells a lie?" After a long silence one little fellow exclaimed, "Because there waundna be onybody left."

Baby Alice and mamma were waiting at the station for the train one day, when the gong in the hotel opposite the station sounded for dinner. Alice listened a moment and then exclaimed: "O mamma, hear the tin pan holler!"—*Youth's Companion.*

Father (indignantly)—How does it happen, sir, that you have such a miserable report this term?

Small Son (born under the shadow of Bunker Hill Monument)—I guess it's because you ain't a school director any more.—*Good News.*

"Although he wishes it from birth,  
And covets it through life's brief span,  
Man never, never gets the earth—  
It is the earth that gets the man."

The above verse adorns an undertaker's card in Nebraska.

A Bangor deacon, noted for his praying, has a brother equally noted for profanity. One of the church members, meeting the latter on the street one day, said: "How is it, Jim that you are so profane when your brother is so pious?" "O, well," said Jim, "he doesn't mean anything by his praying, and I don't mean anything by my swearing."

Old Gentleman (to New York hackman)—"My friend, what do you do with your earnings every week—put them in the savings bank?"

Driver—"No sir. After paying the butcher and grocer an' rent, I pack away in barrels what is left. I'm afraid of them savings banks."

Band Leader—"You wants us to play mit der funeral?" "Ees it a military funeral?" Stranger—"No; it's the funeral of my brother. He was a private citizen. He requested that your band should play at his funeral." Band Leader (proudly)—"My pand eh? Vy he shoos my pand?" Stranger—"He said he wanted everybody to feel sorry he died."—*New York Weekly.*

## MAKING A FRESH START.

Client—Your fee is exorbitant. It didn't take you a day to do the work.

Lawyer—It is my regular fee. I am not charging you for time, but for the cost of my legal education.

Client—Well, give me a receipt for the cost of your education, so the next fellow won't have to pay for it too.—*Life.*

## WELL ARMED.

Willie Slimson—Say, ma, you know that piece of cake you put in my coat pocket this morning? Well, while I was going to school, a big boy came up and wanted to lick me.

Mrs. Slimpson—Dear me, you bad boy, I suppose you got whipped as usual.

Willie—I didn't. I fired the cake at him.—*Clothier and Furnisher.*

## TWO ON A TOUR.

A story is told that on one occasion Charles Dudley Warner, who is neighbor and friend to Mark Twain, wanted him to go walking and Mark, as usual, refused. Dudley insisted, but to no purpose.

"You ought to do it," he said, finally. "It's according to Scripture."

"No 'Mark-the-perfect-man' chestnuts on me," replied the wily humorist. "Where's your authority?"

"The fifth chapter of Matthew, verse the forty-first," said Mr. Warner, "which reads thus: 'And whoever shall compell thee to go a mile, go with him, Twain.'"

Mr. Clemens went with Mr. Warner that time.

Rev. Dr. Clinton Locke, the popular Episcopal clergyman of Chicago, made a bad break the other day, but was helped out by the quick wit of his wife. On the day in question he saw a lady about to call whom he was anxious not to meet. So he said to his wife: "Now, I'm off, my dear. I'll run up stairs and escape till she goes away."

After about an hour he quietly tiptoed to the stair landing and listened. All was quiet below. Reassured, he began to descend, and while doing so he thoughtlessly but emphatically called out over the baluster: "Well, my dear, has that old bore gone at last?"

The next instant a voice from below caused the perspiration to bedew his ministerial brow and rooted him to the spot. There came a response which sounded inexpressibly sweet just then. It was the voice of his wife, who with true womanly tact replied:

"Yes, darling, she went away over an hour ago, but here is our good friend, Mrs. Blank, whom I am sure you want to meet."—*Progressive Age.*

Last Saturday, in Oakland a friend was on one of the cable cars going out to that favorite resort, Piedmont. On a seat behind him sat two men. One remarked to the other, "I am surprised to see you out, I thought Saturday afternoon was a busy time with you in the saloon." The other replied, "O those old women who run that coffee house near me have almost ruined my business." Would that the women of America would arouse themselves, and combine against this enemy of the home, so he might be encompassed and outwitted. Place coffee rooms to the right, to the left, in front and in the rear of saloons, anywhere, everywhere, so you keep from going into those character blasting places the men and boys of the homes.

One great mistake the women have made is, they keep too far away from the saloons. One need never fear going anywhere where God's work is to be done. No woman has ever been injured who went into a saloon in the interest of God and humanity.—*Pacific Ensign.*

JAMES H. BUBBETT, Manager, Printing Department of the Bureau of Equitable Commerce, 212 & 214 Front Street.

SAMUEL H. DANIELS, Manager, Branch No. 1, Provision Department, Bureau of Equitable Commerce 212 & 214 Front St.

I. R. MARSTON, Managing Agent, Real Estate Department Bureau of Equitable Commerce 212 & 214 Front Street.

All business relating to either of these departments of the Bureau of Equitable Commerce in San Francisco should be addressed to the respective heads of said departments.

General letters of inquiry concerning the Bureau of Equitable Commerce or patrons should be addressed to, either Dr. Cyrus R. Teed, President of the Board of Directors; or Mrs. M. C. Mills, Secretary, 218 & 220 Noe Street, San Francisco, Cal.

All communications pertaining to the Golden Gate Branch of the Koreshan Unity (Church Triumphant, College of Life or Society Arch Triumphant) should be addressed to Dr. Cyrus R. Teed, 2512 Fillmore Street, San Francisco, Cal.

All business and inquiries relating to the General Assembly of the Koreshan Unity should be addressed to the Guiding Star Assembly, 3617 & 3619 Cottage Grove Ave, Chicago, Ills.



THE SOCIETY ARCH-TRIUMPHANT of the Koreshan System meets every Tuesday at 7:45 P. M. in the parlors of the Koreshan Unity, 218 and 220 Noe Street. You are cordially invited to attend these meetings, where every phase of theological, scientific and sociological thought is discussed in an original, striking and convincing manner, through the application of law by logical methods.

If you are a thinker, unshackled by prejudice and not committed to the well-beaten lines of investigation, you will find the discussions undertaken in the meetings of this Society, "a feast of reason and a flow of soul."

Would You Not Like  
To Act As Our  
Agent?

We will pay you

**50 per cent.**

On All Cash Subscriptions.

THE EASIEST PAPER IN AMERICA  
FOR WHICH TO SECURE  
SUBSCRIBERS.

**RADICAL!**

**ORIGINAL!**

**CONVINCING!**

THE CHURCH TRIUMPHANT of the Koreshan System meets every Sunday Evening, at 7:45 o'clock, in the parlors of the Koreshan Unity, Nos. 218 & 220 Noe Street. All are cordially invited to attend these meetings where they will hear the Koreshan theology promulgated.

THE CLUB OF PATRONS OF EQUITABLE COMMERCE meets every THURSDAY EVENING at 8 o'clock at 220 Noe Street. This club was formed for the purpose of promulgating the principle of commercial equation, educating the people as to their rights, and establishing a School of National Economy, the basis of the NEW COMMONWEALTH. You are urged to unite with the same and give it the hearty support which it deserves. The meetings of the club are rendered very entertaining and instructive by reason of their musical, recitative and oratorical features. Apply for membership, to FRANK D. JACKSON, Secretary, 212 & 214 Front Street.

## PRODUCERS, ATTENTION!!!

We would call the Attention of Farmers, Fruitgrowers and Producers in general to the fact that the Bureau of Equitable Commerce is prepared to handle their goods, either on commission or otherwise, affording them better and quicker returns than they can realize through any other channel.

S. H. DANIELS,  
Manager.

The Bureau of Equitable Commerce sells Groceries and Provisions at less than Retail Prices. Its object in doing this is to formulate a co-operative system that will abolish the middle-man, bring the producer and consumer together, effect an equitable exchange of products, crush the money power and create

## The New Commonwealth,

independent of farcical Legislatures and a corrupt, plutocratic Congress. If you are interested in those aims for the solution of the social problem, visit the store of the Bureau at 212 and 214 Front St. and become a Patron of Equitable Commerce. If not a resident of San Francisco or vicinity lend your support to the movement by subscribing for this paper and promulgating the invulnerable and conclusive system of economy herein expressed. Bureaus will ultimately be established in every city in the civilized world.

## THE GREATEST REFORM PAPER IN AMERICA, AND EXPOSITOR OF EQUITABLE COMMERCE.

Herewith please find \$\_\_\_\_\_ for \_\_\_\_\_ Subscription to THE PLOWSHARE AND PRUNING HOOK, Commencing \_\_\_\_\_ 189

Name \_\_\_\_\_

Street, \_\_\_\_\_

Town \_\_\_\_\_

State \_\_\_\_\_

ADDRESS ALL MONEY ORDERS TO  
THE PLOWSHARE AND PRUNING HOOK,  
212 & 214 Front St.  
SAN FRANCISCO, - - CAL.

SUBSCRIPTION, \$1.00 PER YEAR

THE SOCIETY ARCH-TRIUMPHANT of the Koreshan System meets every Tuesday at 7:45 P. M. in the parlors of the Koreshan Unity, 218 and 220 Noe Street. You are cordially invited to attend these meetings, where every phase of theological, scientific and sociological thought is discussed in an original, striking and convincing manner, through the application of law by logical methods.

If you are a thinker, unshackled by prejudice and not committed to the well-beaten lines of investigation, you will find the discussions undertaken in the meetings of this Society, "a feast of reason and a flow of soul."

Would You Not Like  
To Act As Our  
Agent?

We will pay you

**50 per cent.**

On All Cash Subscriptions.

THE EASIEST PAPER IN AMERICA  
FOR WHICH TO SECURE  
SUBSCRIBERS.

**RADICAL!**

**ORIGINAL!**

**CONVINCING!**

THE CHURCH TRIUMPHANT of the Koreshan System meets every Sunday Evening, at 7:45 o'clock, in the parlors of the Koreshan Unity, Nos. 218 & 220 Noe Street. All are cordially invited to attend these meetings where they will hear the Koreshan theology promulgated.

THE CLUB OF PATRONS OF EQUITABLE COMMERCE meets every THURSDAY EVENING at 8 o'clock at 220 Noe Street. This club was formed for the purpose of promulgating the principle of commercial equation, educating the people as to their rights, and establishing a School of National Economy, the basis of the NEW COMMONWEALTH. You are urged to unite with the same and give it the hearty support which it deserves. The meetings of the club are rendered very entertaining and instructive by reason of their musical, recitative and oratorical features. Apply for membership, to FRANK D. JACKSON, Secretary, 212 & 214 Front Street.

## PRODUCERS, ATTENTION!!!

We would call the Attention of Farmers, Fruitgrowers and Producers in general to the fact that the Bureau of Equitable Commerce is prepared to handle their goods, either on commission or otherwise, affording them better and quicker returns than they can realize through any other channel.

S. H. DANIELS,  
Manager.

The Bureau of Equitable Commerce sells Groceries and Provisions at less than Retail Prices. Its object in doing this is to formulate a co-operative system that will abolish the middle-man, bring the producer and consumer together, effect an equitable exchange of products, crush the money power and create

## The New Commonwealth,

independent of farcical Legislatures and a corrupt, plutocratic Congress. If you are interested in those aims for the solution of the social problem, visit the store of the Bureau at 212 and 214 Front St. and become a Patron of Equitable Commerce. If not a resident of San Francisco or vicinity lend your support to the movement by subscribing for this paper and promulgating the invulnerable and conclusive system of economy herein expressed. Bureaus will ultimately be established in every city in the civilized world.

## THE GREATEST REFORM PAPER IN AMERICA, AND EXPOSITOR OF EQUITABLE COMMERCE.

Herewith please find \$\_\_\_\_\_ for \_\_\_\_\_ Subscription to THE PLOWSHARE AND PRUNING HOOK, Commencing \_\_\_\_\_ 189

Name \_\_\_\_\_

Street, \_\_\_\_\_

Town \_\_\_\_\_

State \_\_\_\_\_

ADDRESS ALL MONEY ORDERS TO  
THE PLOWSHARE AND PRUNING HOOK,  
212 & 214 Front St.  
SAN FRANCISCO, - - CAL.

SUBSCRIPTION, \$1.00 PER YEAR



## Real Estate Department

OF THE

## Bureau of Equitable Commerce.

This Department is prepared to transact a general Real Estate Business. Those looking for Homes, Business or Investment Properties, either in City or Country, are respectfully requested to interview us.

Those having property for SALE or EXCHANGE either in CITY or COUNTRY are asked to place the same with us for disposal.

Correspondence Solicited.

I. R. MARSTON,

Managing Agent.

Office 212 and 214 Front Street.

SAN FRANCISCO, CAL.

## Printing Department

OF THE

## BUREAU OF

## EQUITABLE COMMERCE.

FINE

## Job Printing.

## BOOK and PAMPHLET

WORK

A SPECIALTY.

All Work promptly Attended to at

Lowest Prices.

212 &amp; 214 Front Street.

San Francisco,

Cal.

## Improved Ranch For Sale.

40 acres in fruit of the best market varieties—within 1½ miles of Newcastle, Placer Co. California. Small House and other conveniences, some tools. One of the very best fruit growing centers of California, and the best Shipping Station. A Great Bargain to one having half cash to pay, balance on mortgage.

Apply to this department.

200 acres as 0000 fruit land as the County of Placer contains will be sold cheap for cash. Close to Newcastle.

Let us hear from you. Apply to

I. R. MARSTON.

Manager,

212 & 214 Front Street,  
SAN FRANCISCO, CAL.

## Lucifer, The Light-Bearer.

A Journal of Investigation and Reform. Devoted mainly to the emancipation of Womanhood and Motherhood from the Invasions and Despolitions of Man-made laws and superstitious Customs, and to the Inculcation of Higher and more Natural Standards of Morality in Societies.

Secondarily, and as a Means to the End aforesaid, Lucifer is Devoted to the Defense of the

## Freedom of the Press,

Which Citizen Right has been Assailed in the Person of its Editor, Moses Harman, who has been Sentenced to

## SIX YEARS IN PRISON

for Alleged Violations of the Constitution. Postal Laws. Eleventh year of Publication. Price \$1.50 per annum. Three months on trial, 25 cts. One Month free. Address LUCIFER, Topeka, Kansas.

## THE NEW NATION.

A WEEKLY

DEVOTED TO THE INTERESTS OF

## NATIONALISM.

EDITED AND PUBLISHED BY

EDWARD BELLAMY,

13 Winter Street, Boston.

TERMS, \$2.00 A YEAR.

FIVE CENTS PER COPY.

Keeps track of the PEOPLES PARTY news.

Special terms to subscription agents.

The Future  
Commonwealth,

OR

AN AFRICAN SETTLEMENT IN THE XXth  
CENTURY.

A most wonderful book which shows how Nationalism can be made practicable. Clear in conception, concise in style, interesting and instructive; it will make its mark among the reform literature of the day.

This book is being published in serial form in the TRUE NATIONALIST, Cor. Beaver and Pearl Sts., New York City. Send 2 cent stamp for sample copy.

READ

## The Flaming Sword.

Those who desire a true knowledge of the science of immortal life, the cosmos and anthropotic law, and seek a harmonization of Biblical teaching to true scientific thought, should peruse this valuable expounder of KOESHANITY, which is a Divinely organized movement destined to revolutionize the world.

\$1.00 A YEAR.

SAMPLE COPY FREE.

Address:

THE FLAMING SWORD,

3617 Cottage Grove Ave.,

CHICAGO,

ILL.

## Koreshan Literature.

Our books and pamphlets contain a brief exposition of Koreshan Science which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely and fearlessly discussed therein.

Re-Incarnation, or the Resurrection of the Dead.

By CYRUS, - - - - - PRICE 15 CTS

Emanuel Swedenborg.

By CYRUS, - - - - - HIS MISSION. - - - - - PRICE 15 CTS.

Identification of the Children of Israel.

By DR. ANDREWS, - - - - - PRICE 15 CTS.

National Suicide and Its Prevention.

By PROF. L'AMORREUX, Cloth \$1.00.

Proclamation and Judgment.

AN EXPOSITION OF THE SEX QUESTION.

By CYRUS, - - - - - PRICE 5 CTS.

THE ENTIRE SERIES, \$1.25.

## Sewing Wanted. The women of

the Koreshan Unity solicit plain sewing and mending, for both sexes, from all friends of the cause. Leave work at the HOME, 220 NOE STREET, or with Mrs. Marston, at the PRINTING OFFICE, 212 & 214 FRONT STREET.

## THE WOMAN'S VOICE

And Public School Champion

A bright new weekly paper, managed and edited entirely by women, presenting all phases of the public school question, and reforms. It gives extended reports of the now famous Music Hall patriotic meetings, held in Boston every Sabbath afternoon. Exposes the dangers resulting from Romanism and unrestricted immigration. It is a paper every woman in the United States should read. The price is only \$1.00 per year, forty cents for four months. Sample copy free. Apply to Mrs. ELIZA FRANK HILL, General Manager, Room 3 Tremont Temple, Boston, Mass.

## Real Estate Department

OF THE

## Bureau of Equitable Commerce.

This Department is prepared to transact a general Real Estate Business. Those looking for Homes, Business or Investment Properties, either in City or Country, are respectfully requested to interview us.

Those having property for SALE or EXCHANGE either in CITY or COUNTRY are asked to place the same with us for disposal.

Correspondence Solicited.

I. R. MARSTON,

Managing Agent.

Office 212 and 214 Front Street.

SAN FRANCISCO, CAL.

## Printing Department

OF THE

BUREAU OF

EQUITABLE COMMERCE.

FINE

Job Printing.

BOOK and PAMPHLET

WORK

A SPECIALTY.

All Work promptly Attended to at

Lowest Prices.

212 &amp; 214 Front Street.

San Francisco,

Cal.

## Improved Ranch For Sale.

40 acres in fruit of the best market varieties—within 1½ miles of Newcastle, Placer Co. California. Small House and other conveniences, some tools. One of the very best fruit growing centers of California, and the best Shipping Station. A Great Bargain to one having half cash to pay, balance on mortgage.

Apply to this department.

200 acres as good fruit land as the County of Placer contains will be sold cheap for cash. Close to Newcastle.

Let us hear from you. Apply to

I. R. MARSTON.

Manager,

212 & 214 Front Street,  
SAN FRANCISCO, CAL.

## Lucifer, The Light-Bearer.

A Journal of Investigation and Reform. Devoted mainly to the emancipation of Womanhood and Motherhood from the Invasions and Despotisms of Man-made Laws and Superstitious Customs, and to the Inculcation of Higher and more Natural Standards of Morality in Societal Relations.

Secondarily, and as a Means to the End aforesaid, Lucifer is Devoted to the Defense of the

## Freedom of the Press,

Which Citizen Right has been Assailed in the Person of its Editor, Moses Harman, who has been Sentenced to

## SIX YEARS IN PRISON

for Alleged Violations of the Comstock Postal Laws. Eleventh Year of Publication. Price \$1.50 per annum. Three months on trial, 25 cts. One Month free. Address LUCIFER, Topeka, Kansas.

## THE NEW NATION.

A WEEKLY

DEVOTED TO THE INTERESTS OF

## NATIONALISM.

EDITED AND PUBLISHED BY

EDWARD BELLAMY,

12 Winter Street, Boston.

TERMS, \$2.00 A YEAR.

FIVE CENTS PER COPY.

Keeps track of the PEOPLES PARTY news.

Special terms to subscription agents.

The Future  
Commonwealth,

OR

AN AFRICAN SETTLEMENT IN THE XXth  
CENTURY.

A most wonderful book which shows how Nationalism can be made practicable. Clear in conception, concise in style, interesting and instructive; it will make its mark among the reform literature of the day.

This book is being published in serial form in the TRUE NATIONALIST, Cor. Beaver and Pearl Sts., New York City. Send 2 cent stamp for sample copy.

READ

## The Flaming Sword.

Those who desire a true knowledge of the science of immortal life, the cosmos and anthropotic law, and seek a harmonization of Biblical teaching to true scientific thought, should peruse this valuable expounder of KORESHANITY, which is a Divinely organized movement destined to revolutionize the world.

\$1.00 A YEAR.

SAMPLE COPY FREE.

Address:

THE FLAMING SWORD,

3617 Cottage Grove Ave.,

CHICAGO,

ILL.

## Koreschan Literature.

Our books and pamphlets contain a brief exposition of Koreschan Science which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms and relations of Being and Existence.

Koreschanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely and fearlessly discussed therein.

Re-incarnation, or the Resurrection of the Dead.

By CYRUS, - - - - - PRICE 15 CTS

Emanuel Swedenborg.

By CYRUS, - - - - - HIS MISSION. - - - - - PRICE 15 CTS.

Identification of the Children of Israel.

By DR. ANDREWS, - - - - - PRICE 15 CTS.

National Suicide and Its Prevention.

By PROF. L'AMORÉAUX, Cloth \$1.00.

Proclamation and Judgment.

AN EXPOSITION OF THE SEX QUESTION.

By CYRUS, - - - - - PRICE 5 CTS.

THE ENTIRE SERIES, \$1.25.

## Sewing Wanted. The women of

the Koreschan Unity solicit plain sewing and mending, for both sexes, from all friends of the cause. Leave work at the HOME, 220 NOE STREET, or with Mrs. Marston, at the PRINTING OFFICE, 212 & 214 FRONT STREET.

## THE WOMAN'S VOICE

And Public School Champion

A bright new weekly paper, managed and edited entirely by women, presenting all phases of the public school question, and reforms. It gives extended reports of the now famous Music Hall patriotic meetings, held in Boston every Sabbath afternoon. Exposes the dangers resulting from Romanism and unrestricted immigration. It is a paper every woman in the United States should read. The price is only \$1.00 per year, forty cents for four months. Sample copy free. Apply to Mrs. ELIZA TRASK HILL, General Manager, Room 3 Tremont Temple, Boston, Mass.